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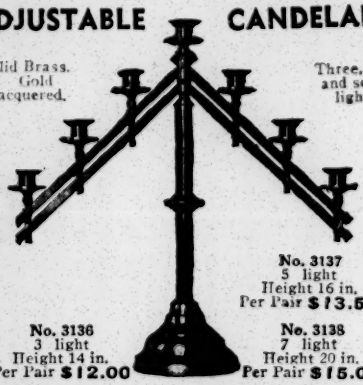

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THE ECCLESIASTICAL REVIEW

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THE MYSTICAL BODY OF CHRIST.

I.

OF all the tracts of Theology the one which has probably received the least development in modern times is the tract on the Church. A partial and insufficient explanation is that the Church has been subject to but little doctrinal attack in the last one hundred and fifty years. Just as the spirit of the Church thrives by persecution, so does its mind develop by intellectual opposition. In this sense, in Theology, "every knock is a boost". Pelagianism helped the development of the Grace tract; Arianism aided in the deeper study of the Incarnation; Fideism of Protestantism did much to further a study of Justification; and Modernism, instead of weakening the Church, drew from her greater proof and assurance of the objectivity and historicity of Divine Life. Because the Church has been ignored rather than attacked, during the last century, there has been lacking the stimulus to expand its implications and sound its depths.

This, of course, is only a partial explanation, and does not explain why, with a still greater decline of intellectual opposition at the present time, we are about to witness the most intensive study of the Church since the Reformation. The reason is not because logic has been used against us, but rather because it has ceased to be used at all. During the days when Protestantism was strong, it was necessary for apologists to emphasize the external structure of the Church, its hierarchy, its apostolicity and its visible marks. But now Protestantism has reached a stage where its churches no longer claim to be divine

or to be deposits of Divine Revelation. Protestantism has dissolved either into the (a) individualistic type of religion in which each man's subjective religious experiences determine the God he will worship and the altar he will serve, or else (b) into the purely social form of religion as developed by the International Congresses of Stockholm and Lausanne, and National Federations in which the bond between churches is external and communal, but not internal and spiritual. In other words, Protestantism has ceased to be Christian.

This should give us no great reason for rejoicing. About fifty years ago we could depend on our separated brethren to help us defend the fundamental dogmatic truths of Christianity, such as the Divinity of Christ, the necessity of the supernatural life; but we can depend on them no longer. About twenty-five years ago we could depend on them to help us defend the basic principles of the moral law, such as the evil of sin, eternal sanctions, and the sanctity of the marriage bond; but we can depend on them no longer. We are fighting the battle practically alone. Whether we fully realize it yet or not, on the bloody anvil of the World War we began to beat out a new civilization in which there will be either brotherhood in Christ, or comradeship in anti-Christ.

The surrender of Divinity among the prodigal children has left the Church very much to herself. No longer attacked from within the broad body of Christendom with its variety of opposing sects, she is now forced to look at herself, not from the *outside* where she was opposed, but from the *inside* where she lives her most spiritual life. And it is indeed a remarkable thing that every profound treatise on the Church written in the last few years has considered the Church as she is in herself, and not as she is to her opponents. In other words, the *Church is no longer on the defensive; she is no longer on the offensive; she is on the descriptive*—revealing herself to hungry hearts and minds as the Bread of Life and the Wine that germinates virgins. No longer are her theologians, with an eye to Protestantism, presenting a partial aspect of her; rather they are revealing her as an organic whole, or as what she was from the beginning, and what our Lord wished her to be. Already the signs portend such a presentation, and within the next twenty years we will witness a general scrapping of our *De*

Ecclesia manuals, not because they are incorrect, but because they have served their day. They have killed heresy and the time is ripe for the Church to enter into itself, to understand the spirit which binds her external communicants into a living whole, and to begin once more where she started: as a spiritual leaven in the mass of paganism. In a word, the Church will present herself to the world, not under the impersonal " it " as it was known in the days she struggled against heresy, but as the personal " she " as she was known to Paul, under the title of " The Body of Christ ".

II.

One of the great difficulties apologists will meet in presenting the Church as the Body of Christ is the use of the term "Mystical," which, unfortunately, has a bad connotation. It is used to embrace not only the genuinely lofty spiritual states of a St. Theresa and St. John of the Cross, but is identified also with the vague, the undefined and the impractical. It sometimes is applied in derision to any priest, nun or layman who " prays too much ". Despite these associations, the term " mystical " is finding more general acceptance. Those who scruple at its use should remember it is not a substantive, but an adjective modifying " Body ", and therefore is not identical with Mysticism. The word is not found in St. Paul. Bishop Myers of London finds that the two words " Mystical Body " are first actually combined by St. John Chrysostom in speaking of the Eucharist. That patristic use of " Mystical Body " for the Eucharist persisted in Rabanus Maurus (856) and in Paschasius Radbertus (851); Alexander of Hales (1245) uses the term of the Church in his *Universae Theologiae Summa,* and it is generally known to be the common teaching in the early part of the thirteenth century.

One reason perhaps why the term " Mystical Body " was not used in the Apostolic Fathers is because they treated the Church with emphasis on the doctrine of ecclesiastical unity, which needed to be stressed in their day. The relatively late association of the word " mystical " with the revealed word " Body " does not, of course, affect the substance of the doctrine. What is more important is to discover why the term " mystical " ever became associated with the word " Body ".

The word "Body" we know definitely was used by St. Paul, but it is worth remarking that he did not build his theory of the Church on the analogy of a living body, composed of head and members, in order to define the reciprocal rights and duties of the Head and the members. Rather, for him, the Church *existed as a reality anterior to the comparison.* He employed the analogy only to facilitate the understanding of the *reality* which is *one, hierarchical* and *possessed of solidarity,* like a living body.

Furthermore, it must not be thought that the doctrine of the Church as the "Body of Christ" differs from the doctrine found in either the synoptics or St. John. *A priori* such is impossible, for God could not be guilty of contradictory revelations. The different presentation of the Church in the three above-mentioned sources is due rather to the audiences they had in mind in preaching the doctrine. In the synoptics, "kingdom" is used; St. Paul uses "mystery" and John uses "life". These three terms at first sight seem quite different, but as Father Emil Mersch has pointed out in his profound historical study of the *Mystical Body of Christ,* these three terms apply to the same reality under different aspects. The first, that of "kingdom", expresses the economy of salvation in function of the prophecies and Messianic expectations of the hearers our Lord met in His customary preachings. The second term, "mystery", is a theology which opposes the immense splendor of Divine decrees to the narrowness and exclusive parochialism of our hearts. It is the word best suited to an apostle whose preoccupation was to vindicate the transcendence and infinite mercy of the Divine gift against the nationalism of the Jews and the short-sighted wisdom of the Greeks. Finally, the third term, "life", shows Christianity in its interior aspects, as closer to us than we are to ourselves. The fundamental reality in all three is the same. The "kingdom" speaks of a membership, a subjection and a consecration; "life" of a rejuvenation, and both imply that we are incorporated into Christ, made children of His Kingdom, and the beneficiaries of the "mystery" hidden from the ages.

The doctrine of the "Body" is therefore Pauline only in the etymological sense of the term, but it is equally synoptic and

Johannine as regards its reality. Our unity with Christ and our unity with one another are expressed in the unforgettable words of the Last Supper, even though the word " body " was not explicitly used.

But why add the term " mystical "? Because there are various kinds of bodies, and therefore various kinds of unity, and lest the unity of Christians and Christ be confused with unbecoming types of oneness, the term " mystical " had to be added for purposes of differentiation. The Church, manifestly, is not the *physical body of Christ,* for that already enjoys its glory at the right-hand of the Father. On the other hand, the Church is more than the *moral* body of Christ, e. g., a nation, for in a moral body, unity is achieved through the will of the members alone, that is, through their common service of common ideals and purposes. The Church manifestly has a higher unity than this, for, as our Lord explained, there would be oneness between the Church and Him as there is oneness between the branches and the vine. This oneness between Him and us, based on the unity of Him and His Father, was finally achieved by the Holy Spirit. Just as the Spirit of Love binds Him and the Father in the unity, the Godhead, so the Spirit will bind Him and us in the unity of His Mystical Body. Now, in order to express the higher unity of the members of the Church one with another and with their Head, Christ, and in order to better set off the Church as a Body, from a physical or a moral body—because it is infused by a hidden, mysterious, unifying soul which is the Holy Spirit—tradition has coined the term " mystical ".

The term, then, is not opposed to the real, for there are realities besides those which we touch and weigh. It implies a sensible sign of a hidden reality, namely, a body whose members are united not by external bonds, but by the Third Person of the Blessed Trinity. Certainly such a unity of members had to be expressed by some specific term, and since none better fitted the transcendent, vivifying power of Christ's Spirit than the term " mystical ", it became associated with the Pauline term " Body ". The conjunction of the words " Mystical Body " then does not stand for an abstraction; it refers to something visible and invisible, something tangible and intangible, something human and something divine; it refers to a reality which is the subject of attribution, of properties and rights, to

an organism with a supernatural soul, to a prolonged Incarnation, to the extension of Bethlehem and Jerusalem to our own days, to the *contemporary Christ*: the Church.

III.

The broad outlines of the doctrines are based on the theology of the Incarnation. Just as in God there is a preëxistence in Christ with relation to the Incarnation and creation, so too there is in Christ a preëxistence of His Mystical Body with relation to all that is created. In a book which will appear soon on the Mystical Body, the following plan will be followed to show that the Church is the extension through space and time of the " fullness of Christ ".

(a) In the Incarnation, our Lord assumed a human nature in the unity of His Divine Person. This human nature was what theologians called the *instrumentum conjunctum Divinitatis.*

(b) With this instrument, our Lord did many things, but they are all reducible to three, namely, He exercised the office of King, of Prophet, and of Priest. Thus the whole plan of the Incarnation was based upon the communication of the divine through the human.

(c) During His earthly life, each and every action of His human nature was attributed to His Divine Person. *Actiones sunt suppositorum.* Hence every tear, every word, every sigh was the tear, the word and the sigh of God.

(d) Before the close of His earthly life, He promised to " assume " a new body, a new *instrumentum conjunctum Divinitatis.* This new body, or kingdom, or corporation would not be united to Him only by external bonds, but rather by internal life. The same life would energize both Him and the new body like the vine and the branches (John 15: 4, 5). This body would possess the quality of living things, namely, growth (Mark, 4: 26-29); and although small at first, it would grow until it filled the world (Mark, 4: 30-33). This body would be social, i. e.

it would be made up of individuals who like Nicodemus were incorporated into it by the spiritual birth of Baptism. Like all social bodies, not everyone in it would be perfect. Our Lord said it would embrace the good and the bad, foolish and wise virgins, until the final harvest when the last sifting would be done. Furthermore, there were to be no worldly standards as to those who were to be admitted to this body; the elder son must not suppose that the sin of the prodigal and his subsequent pardon has excluded him from its patrimony; those who come late into the garden will receive as much as those who come early, and regardless of whether there be scandals from within, or attacks from without, the gates of Hell will never prevail against it, for He, Christ, the Son of the Living God, is with it all days, even to the consummation of the world.

(e) This new body was actually "assumed" on Pentecost, when the Spirit He promised to send, under the heat of the Pentecostal flame, forged the Apostles into a living unit—the Church. Up to this time they were like the chemicals in a laboratory. Science knows the chemical constituents of a human body, and yet it cannot make one, because it cannot supply the unifying, vivifying soul. So too the Apostles were as so many distinct individuals, of themselves incapable of forming the Church, because they lacked the vivifying, unifying power of the Spirit. Once the Spirit of Christ descended upon them, they ceased to be an organization, and began to be an organism—the new or the mystical Body of Christ.

(f) The Head of the Mystical Body is Christ gloriously reigning in heaven. *Just as in the Incarnation, He drew from the womb of the Blessed Mother His physical body, so too now in His glory, He draws from the womb of humanity overshadowed by the Pentecostal Spirit, His Mystical Body, the Church. Through the instrumentality of this Mystical Body, He continues to exercise the same offices He exercised through His physical body, namely, that of King, Prophet and Priest.* That is why we say the triple office of the Church is to govern, to teach and

to sanctify. It is Christ as King who governs; it is Christ as Prophet who teaches; it is Christ as Priest who sanctifies. When, therefore, the bishops and priests of the Church govern, teach and sanctify, they do so only as the instruments of Christ. In this sense the axiom of the Incarnation, *actiones sunt suppositorum,* still holds true. It is Christ (not we) who governs, who teaches, who sanctifies. That is why the commands of the Vicar of Christ and the bishops have divine authority; that is why the Vicar of Christ as visible head of the Church is infallible; that is why the sacraments confer grace *ex opere operato.* The actions of the Church are therefore *theandric actions* inasmuch as they involve a human and divine element, a visible and invisible power.

Such, in a few broad strokes, is the Church or the Mystical Body of Christ. Since it is not our purpose here to develop the theology of the Mystical Body, we pass on to a concluding word about its importance. [1]

[1]The literature on the subject is much more exhaustive than these few lines would indicate. St. Thomas has an explicit treatment of the subject in 3, q.8, and more general treatment in 3, q.48 and 49, and in his commentaries on the Epistles of St. Paul, Père Plus, S.J., in his works *God in Us, in Christ Jesus,* and *Christ in His Brethren,* has given a devotional emphasis to the doctrine which, from the point of view of simplicity, is surpassed by none. Dom Marmion, O.S.B., in his *Christ the Life of the Soul,* and *Christ in His Mysteries,* without being concerned with the Theology of the Mystical Body, uses it as a background for solid spirituality. Bishop Myers' little book, *The Mystical Body of Christ,* is a simple theology on the subject. There is also the work of Duperray-Burke on *Christ in the Christian Life,* which is, as the title implies, a study of the Mystical Christ in St. Paul. Anger-Burke's *Mystical Body of Christ* is a doctoral thesis of the University of Angers, which sets forth the doctrine in St. Thomas. This work is solid and profound, though lacking somewhat in synthesis. Karl Adam's *Spirit of Catholicism* is one of the most readable treatises on the subject, although the point of view is not exclusively that of the Mystical Body, but rather, as the title implies, the spirit of Catholicism. Without laboring the bibliography, suffice it to mention probably the two best works on the subject, *The Mystical Body of Christ,* by Emile Mersch, S.J., which has not yet been translated from the French. This work, which is historical and profoundly documented, seeks to give the notion of the Mystical Body not only in the New Testament, but also in the Fathers, the Scholastics and the Reformers, and the more recent theologians. There is also the two volume work of Ernest Mura of the Brothers of St. Vincent de Paul, which has been published in Paris under the title of *The Mystical Body of Christ.* Unlike Father Mersch, Mura interests himself not in the historical but the theological side of the Mystical Body, as it is revealed in St. Paul and manifested by theology. The broad divisions of the work follow closely the plan of St. Thomas in the *Summa,* but expanded to greater length. The work, which is unsurpassed from the theological point of view, is an excellent complement to the historical study of Father Mersch.

IV.

Occasionally one hears it said that the doctrine of the Mystical Body is " dangerous " and " novel ". The work of Father Mersch leaves no doubt that it has always been the traditional doctrine of the Church. The Church of the Orient following Sacred Scripture, this author proves, affirmed that the Church is an organism in which Christ acts, or better still, it is His " mystical prolongation ". The Greek Fathers in refuting the Christological heresies say that the Mystical Body is constituted by a union of our nature and eternal life, as Christ is constituted of the union of two natures in the unique person of the Son. The Latin Fathers and particularly Augustine, and later the Scholastics, spoke of the Church as the expansion of divine life in our souls under the headship of Christ. The Council of Florence explicitly stated that Baptism " makes us members of Christ and of His Body the Church ". The Council of Trent, without using the term " mystical " spoke of Christ as our Head and of us as members united to Him as branches to the vine. The Council of the Vatican, at the time of its disruption, had a schema or draft on the dogmatic constitution of the Church awaiting definition which called the Church the " Mystical Body of Christ ". Lest anyone should have further scruple, we recommend a diligent reading of the Encyclical of the Holy Father, Pius XI, *Miserentissimus Redemptor.* His Holiness does not give an *ex professo* treatment of the Mystical Body, but rather assumes it, in treating of devotion to the Sacred Heart. Having spoken of the union of the members one with another, and with their Head, Christ, he goes on to say: " The Passion of Christ is renewed, and in a certain manner continued and completed in His Mystical Body which is the Church. Thus Christ who suffers still in His Mystical Body asks us to be His companions of expiation. Our union with Him demands this ".

There is no need of laboring the obvious. The difficulty which the terms suggest must not make us shrink from the reality of our union with Christ. A thorough knowledge of the doctrine of the Mystical Body is the condition not only of a fruitful apostolate, but also a spiritual priesthood and laity. It will help to make Catholics realize that they need

not go back nineteen hundred years to meet Christ, for He is living now in His Church. If they miss Him to-day, it is not because He is too far away, but because He is too close. It will help to make us more conscious of our responsibilities to the Church in other parts of the world, e. g. in Mexico, for it is part of our own Body. It will inspire us to regard the Mass as the sacrifice of the Mystical Body of Christ, and therefore one to which we must bring our sacrificial lives to help Christ prolong Calvary. How else can Christ console other widows than those of Naim, attend other nuptials than those of Cana, and forgive other Magdalens except through us? He has no other hands in the world with which to bless, than our own; no other feet with which to go about doing good, than our own; no other body in which to renew Calvary, except our own. Yet it seems to be the sad lot of Christ that those who are Catholics and who are numbered among the elect, will be the very ones on the last day to be surprised when they hear Him say they are members of His Mystical Body, for in wonder and astonishment they will ask: "When did we see Thee hungry and give Thee to eat"?

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A SIGNIFICANT JUBILEE FOR NEGRO CATHOLICS.

IT WAS in the latter days of the year 1884 that the Third Plenary Council of Baltimore recognized the need of an organized effort to preserve the faith among the Catholic Negroes and Indians in the United States by decreeing the constitution of a permanent commission for that purpose. The acts of the Council were formally approved and the Commission for Catholic Missions among the Colored People and Indians became a fact the following year, 1885. According to the rule laid down by the Council the Commission took up its first annual collection in the churches of the country on the first Sunday of Lent of that year.

In view of the fact that this year's collection for the Negro and Indian Missions represents the Golden Jubilee collection, it may be of interest to cast an appraising eye on the work done by the Catholic Church for the American Negro during the past half century. The writer of the annual report of the Commission for Catholic Missions among the Colored People and Indians in 1890 struck a prophetic note when he wrote:

> The same difficulties which meet the Negro work attend the missionaries among the Indians. There is more halo, however, in laboring for them than for the blacks. The priest on the Negro missions is ever between two fires: between the whites and the blacks. The Negroes are destined to become a great factor in our country. The greatest proof is the continued noise we hear about them. Dailies, weeklies, monthlies, quarterlies, vie with one another in discussing the Negro question. No small proof of its seriousness. There is no agitation in the country over the Indian's future; there is unceasing discussion of the Negroes. While the Church for centuries has been laboring among our red men, only within about two decades of years has she attempted anything for the blacks. The prospects of large conversions among the seven million beyond the Potomac and Ohio, aliens far more in creed than in race, are brightening.

If the author of those lines should return to estimate the measure in which his prophecy has been fulfilled, what would be his judgment?

I.

When Abraham Lincoln trembling signed the Emancipation Proclamation on New Year's Day of 1863, he struck the shackles of slavery from the wrists of four million slaves; to which number must be added the half million freedmen of color who had previously won their liberty. How many of these Negroes were Catholic it is impossible to state: there are no adequate figures obtainable. That the number was not large might be suspected from the mere fact that the vast majority of slaves were held in Protestant sections of the South. The Rev. Joseph Butsch, S.S.J., in an article in *The Catholic Historical Review*[1] says that "of the 4,000,000 slaves in the United States in 1863 probably not more than five per cent, certainly less than ten per cent, had Catholic masters". Even the estimate of five per cent may be questioned because, of the slave-holding states, only Maryland and Louisiana (with a small section of southern Alabama) had many Catholics at all, much less slave-holding Catholics. Father Butsch gives no authority for his statement.

It can readily be believed, however, that, be the total Catholic Negro population what it may have been, it declined sharply after the Emancipation, and that for obvious reasons, not the least of which would have been that formerly many Catholic slaves had attended services only because their masters saw to it. As might be expected, with the removal of restraint, such "eye-servers" would discard their religion and wander off into the more congenial atmosphere of Negro Protestant churches, if they bothered with religion at all.

In an article in *The Colored Harvest*[2] the statement is made that in New Orleans alone it was estimated that 65,000 Negro Catholics fell away from the Church after the Civil War. In 1889, Father Chassé, Chancellor of New Orleans, wrote to the Commission: "There are one hundred and sixty thousand Negroes in our Diocese, nearly all baptized Catholics. But for various reasons, especially for want of early religious instruction, *the majority* of them are lost to the Church."

[1] Vol. III, pp. 33-51.

[2] 1892, p. 3.

On the other hand, many sincerely Catholic Negroes must have been made to feel by their former masters that, in their new status of freedom, they were not welcome as religious equals. Relegated to the galleries or a few rear pews, as was the custom in the days of slavery, small wonder that so many Negroes threw off their practice of such un-Christian customs, as they had thrown off the badge of their servitude. Anyone familiar with missionary conditions in former Catholic slave-holding sections of the South, particularly if attention be paid to the vast amount of reclamation work to be done, will find little difficulty in subscribing to the statement that because there were no priests particularly interested in them as freedmen, the majority of Negro Catholics either ceased to attend or were made to feel that they were not wanted at Catholic services.

Some idea of the prevailing leakage of that time may be had from the pathetic appeal of the bishops of the Second Plenary Council of Baltimore. Beholding so many Negroes wandering as sheep without a shepherd, the hierarchy cried out in heart-rending anguish, " By the bowels of the mercy of God, we beg and implore priests, as far as they can, to consecrate their thoughts, their time and themselves wholly and entirely, if possible, to the service of the colored people." " Four million of these unfortunate beings," wrote Archbishop Spalding at that time, " are thrown on our charity, and they silently and eloquently appeal to us for help. We have a golden opportunity to reap a harvest of souls, which neglected may never return."

Nearly twenty years later the Third Plenary Council of Baltimore went farther. Seeing no manifest improvement in the sorry condition of the Negroes, it urged superiors of seminaries to foster vocations for this mission field and ordered that the Commission for Mission Work among the Colored People and Indians be established and take up a special annual collection for its work.

The first available figure for Negro Catholics in the United States, with any pretence at all to accuracy, is that published in the first annual report of the Commission in 1888. This report estimated that the total Negro Catholic population in the

United States was 138,213. This estimate was based upon the reports of the bishops applying for aid from the Commission the previous year. All things considered, the number may be taken as the only available estimate giving evidence of some authority, even though at best it must remain in the category of "good guesses". Other estimates that one occasionally sees, vary anywhere from 100,000 to 250,000. The figure of the Commission is conservative.

Statistically, then, what has been the gain in Negro Catholics during the past fifty years?

To say that in 1935 the total Negro Catholic population of the United States is 230,000 would be to set a very conservative figure. Moreover, the accuracy of this estimate can be checked against the last Federal Religious Census (which reported 124,324 Negro Catholics worshipping in exclusively Negro Catholic churches in 1929—one-half of the Negro Catholic population), by the annual reports of the Commission for Mission Work among the Colored People and Indians (which gives the figure 226,431, with a plus of about 8,000 for dioceses not reporting), and a private census taken five years ago (the total then was 203,986, which checked accurately with the Government census).

Taking 138,213 as a fair estimate of the colored Catholic population in the year of the Third Plenary Council, and 230,000 as a conservative figure for this year, the gain would be 66.3 per cent.

How does this number compare with the natural increase of Negroes in the United States? In 1930 there were 11,891,143 Negroes in the Union, representing a gain of 5,310,350 since the year 1880 when the national Negro population was 6,580,793. This represents a gain of 80.6 per cent by natural increase alone. It is evident then that statistically the increase in the total number of colored Catholics has not kept pace with the natural growth of the race, even making generous allowance for inaccuracy in the figure for early Negro Catholics.

A quantative comparison, however, is not at all satisfactory, for the simple reason that qualitatively the term "Negro Catholic" does not at all mean the same thing to-day it did fifty years ago. Then Negro Catholics were for the most part clinging desperately by sheer faith to a few "Jim Crow" pews in

the rear of a white man's church; there was no encouragement to continue attendance, no solicitous pastor to note their absence, no school in which to enlighten their minds, no hope held out to bolster up their wills; in a word, it is an astonishing, moral miracle that the Catholic Church found any Negro Catholics at all when she finally began an organized movement in the latter part of the nineteenth century. Actually the first missioners had to start almost from " scratch ".

To-day, however, a vastly improved type of Negro Catholic fills his own churches; practically every Negro mission has a school which can match the best locally; many priests and nuns have been found to glory in a work once despised; indeed, qualitatively, in the past fifty years, the improvements in congregation, mission equipment, personnel and results have increased more than 1000 per cent, as we shall presently see.

II.

The coming of the Josephite Fathers from England in 1871 marked the beginning of the first organized effort on the part of the Catholic Church to do something definite for the Negroes. Prior to this time some few individuals had done excellent work, but they did so as individuals and their work died with them. The first Josephite missioners took over old St. Francis Xavier's Church in Baltimore; it had been opened as the first Negro parish church in this country by the Jesuit, Father Peter Miller, in 1865. When the Commission for Mission Work among the Colored People and Indians was established in 1885, there were exclusively colored churches in Baltimore (St. Francis and St. Monica), Washington, D. C. (St. Augustine), Charleston, S. Car. (St. Peter Claver and the Chapel of the Immaculate Conception), Louisville, Ky. (St. Augustine), New York, N. Y. (St. Benedict), Richmond, Va. (St. Joseph), and St. Louis, Mo. (St. Elizabeth), to which number should be added about a dozen exclusively colored out-missions.

To-day there are 150 exclusively Negro missions with resident priests, to which are attached 70 out-missions, i. e. mission plants to which frequently schools are attached, but no resident priests. There are also a score or more of mission stations, i. e. places where the missioner says Mass and administers the

sacraments on occasion, but which as yet have no mission plant, or are unable to be attended with any regularity.

These mission activities are spread over forty-nine archdioceses and dioceses, and one abbacy. Most of the mission activities are, of course, in the South. The physical equipment varies from full-fledged parish units with adequate and beautiful buildings erected after years of sacrifice and toil, to the weather-beaten mission chapels where the missionary must scratch long and hard for even the wherewithal to survive. In size the congregations attending these churches vary from a mere handful, as is the case on some of the rural missions, to the parish of Corpus Christi, New Orleans, La., which is the largest Negro parish in the United States—if not in the world—with a total population of Negro Catholics between ten and twelve thousand, and with 1,400 children in its up-to-date parish school.

The statistics just given include, of course, only those mission plants which are known to be *exclusively for the use of Negro Catholics*. Practically every Catholic parish in the South has some Negroes attending services; and the same is true of the northern parishes in cities where there are any considerable number of Negroes. Evidence of the dual nature of many parishes in the South may be seen from the fact that while they are not listed as, and are known not to be, "colored", they have separate schools for Negroes and white children. Manifestly, in a short study of this nature, no account can be taken of the good work being accomplished in such parishes because there is no practical way of compiling statistics covering them. For the same reason no account can here be taken of the very excellent work being done outside of the South by zealous priests who, while attached to professedly white parishes, are not unmindful of their priestly obligations toward the Negroes who dwell within their parish limits.

The Archdiocese of New Orleans has the largest number of missions with resident priests—fourteen; and in addition, three out-missions. Baltimore comes next with twelve parishes and two missions. The diocese of Lafayette has ten parishes and seven missions; Natchez has nine parishes and eight missions, while Mobile has eight parishes and eight missions. The other archdioceses and dioceses vary from five parishes to merely one mission.

III.

About half the Negro Catholics in the United States prefer or are forced to worship in churches designated as " exclusively for colored ". Caring for them are 300 priests devoting their whole time and attention to the work of the Negro Missions. These priests belong to 11 religious communities and the secular clergy. The largest group of priests dedicated to the work is St. Joseph's Society of the Sacred Heart, numbering 108. The Josephites, as they are called, are in charge of 56 churches with resident pastors and 24 attended missions. Over 60,000 colored Catholics—half the number in the whole United States attending their own churches—are in their care.

The diocesan clergy ranks next, with 54 priests doing work exclusively for Negroes; not more than a dozen of these, however, are laboring in the South. Nevertheless, the fact that the diocesan clergy are relatively so numerous in this work has an element of surprise attached to it; not that there is any reason why the secular clergy should not and can not do the work as well as any other type, but the financial impoverishment of the missions makes its more liable to be considered work for priests with a profession of apostolic poverty and a community background.

The Holy Ghost Fathers number 45 priests working exclusively for the Negroes in the United States; they, of course, also send many priests to the African missions. They have charge of 24 resident missions and 2 or 4 out-missions. The Fathers of the Divine Word have 30 priests on the Colored Missions, including the faculty at Bay St. Louis, Miss. They care for 13 resident missions and 3 out-missions. The African Mission Fathers, in charge of the Negro work in the State of Georgia, have 26 priests on 8 resident missions (two belonging to the Irish Province). The Jesuits in the Negro work number 8, Franciscans 7, the Vincentians 6, the Benedictines and Capuchins 5 each, the Passionists and Dominicans 3 each. The Redemptorists attend a Negro mission from Newton Grove, North Carolina.

There are two major and two minor seminaries exclusively devoted to preparing students for the work of the Colored

Missions. St. Joseph's Seminary, at the Catholic University, Washington, D. C., is the major seminary of the Josephite Fathers, and has an average enrolment of between fifty and sixty. Epiphany Apostolic College, Newburgh, N. Y., is the preparatory school of the Josephites and enrolls from seventy-five to ninety annually. The Josephite novitiate, with seventeen novices, is also located at Newburgh.

The Fathers of the Divine Word conduct St. Augustine's Seminary, Bay St. Louis, Miss., exclusively for Negro aspirants to the priesthood as members of the Society of the Divine Word. They have forty-three students in the preparatory department, seven seminarians, and eight novices at East Troy, N. Y.

Most of the priests on the Colored Missions are subjected to a life of hardship because of the necessity they are under of denying themselves other than bare necessities in order that they may be able to keep their missions open. Not more than a baker's dozen of the Negro missions may be said to be self-supporting, in the sense that they are able absolutely to get along without outside aid. Many of them are self-sustaining in the sense that once given the equipment necessary in the way of buildings, etc., they can maintain the overhead. Be the ability of the missions to sustain themselves what it may, the fact of the matter is that all extension work is a hundred per cent dependent upon outside charity; in this matter particularly is the work of the Commission absolutely essential.

It is no secret that the Negroes are not able to carry their own church burdens. If the white employers would pay their colored help anything remotely resembling a "living" wage, much less a "just" wage, the priests on the Colored Missions would not find it necessary to go outside their own congregations to work financial miracles. But precisely because white employers almost universally take advantage of their position to drive sharp bargains with their colored employees, the Colored Missions have a claim in justice, broad and indefinite though the claim be, to restitution from white employers. The annual collection of the Commission for Mission Work among the Colored People and Indians is not, then, a charity affair at all.

IV.

The advance in education made by the Negro in the United States challenges the admiration of the world. History records the advance of no race which has ever accepted and utilized its opportunities so much as has the Negro race in this country. It is pleasant to record that the educational beginnings of the Catholic interest in America's Negroes were much earlier and more auspicious than were the ecclesiastical beginnings. This was due, perhaps, to the fact that ardent souls capable and willing were much more numerous in the pedagogic circle than in the sacerdotal sphere—the latter were so few and had so many other duties.

Fifty years ago, when the Commission was first established, the old *St. Joseph's Advocate,* published by the early Josephite Fathers, beginning in January, 1883, found plenty of news in reporting school activities for the Negroes. It is somewhat disillusioning to find mention made therein of the names of religious communities of nuns for which one looks in vain on the latest roster of schools for Negro children. In the 1890 annual report of the Commission 99 mission schools were reported with an enrolment of 6,093 children. In these schools the Sisters belonged chiefly to the Sisters of St. Francis, Holy Ghost, St. Dominic, St. Benedict, Sisters of Mercy, Charity, of St. Joseph, and of the Sacred Heart, although at sundry times several other communities had done educational work for the Negroes.

To-day practically every Catholic mission for Negroes in the United States has a school attached to it. There is a total of 179 schools—what are known as parish schools—attached to the Colored Mission churches. These schools run the gamut of well-appointed and efficient city plants which can match the curricula and advantages of the best public schools, to the little one-room rural school taught by one or two lay teachers in the off-months from crop picking. Of the total Catholic schools for Negroes, forty are strictly rural, not only in the sense that they are isolated in country districts, but also because they are taught by lay teachers.

There are seven private boarding academies, that is to say, schools in which the pupils are accepted and retained on a

strictly financial basis. There are fifteen orphanages and homes for children conducted on a charity basis. There are three industrial schools somewhat in the nature of an asylum, that is, dependent upon charity, while two of the "homes" mentioned in the foregoing are industrial in nature, thus making a total of five professedly industrial schools—three for girls and two for boys. As a matter of fact, all the orphanages and homes are industrial in nature, as are the eight Houses of the Good Shepherd for Colored girls, in the sense that the children are taught to do housework and the simple industrial arts.

These schools and institutions are educating and training 33,000 colored children, and are conducted and supported entirely by Catholics. In many an instance the Catholic school represents the sole educational opportunity for a Negro child; this is particularly the case in rural districts. One of the peculiarities of the Negro Mission schools is the large percentage of non-Catholic children enrolled. It is a fact long recognized by the missioners that in many localities non-Catholic parents prefer to send their children to the Sisters rather than to the better equipped public school. Negro parents are quick to perceive that intangible "something" about Catholic nuns and the training they impart to children. Consequently, the problem of the missioner is not to fill his school but to get schools large enough to handle the demands made upon it.

The number of converts made through the school is the justification for the added financial burden of carrying a school often half-filled with Protestant or pagan children. Not only are the children, Catholic trained, ultimately received into the Church, but their parents and families are more easily reached and more readily interested when a catechism is daily taken into a home and childish lips innocently repeat the things that the priest and Sister taught at the Catholic school. It has truly been said that the school is the future of the Colored Missions; but it is equally true, as any pastor with a school can attest, that the school is also the despair of a financially harassed missioner.

In view of the fact that the Negro is determined to get more than the rudiments of an education, whether we will or not we

must supply our Catholic Negro children with a high school education; if we do not give it to them, they will get it elsewhere with disastrous results. It is only too well known how a Catholic charity can be appealed to for the bare essentials of missionary activity—a sob is as good as a sou—and there are innumerable Catholics who will gladly contribute in the name of charity, but are adamant in their refusal to contribute to the education of the Negro. Such a policy is insane. What the Catholic missionary longs for is the day when he will have Catholic leaders in his parish. Then will his work bear more abundant fruit and his worry will be cut in half. Consequently, higher education of Negroes under Catholic auspices is the order of the day.

In the past twenty years the Negro's public high schools increased from a mere 91 to over 1,000. During the past decade Negro high school enrolment increased by 177.8 per cent. Over a hundred thousand Negro youths are enrolled in the high schools of this country. Catholics have been slow to make a start in this direction. A decade ago our Catholic high-school record was practically *nil.* To-day there are 35 complete four-year high schools and fourteen yet in process of completion. Enrolled in these high schools are 3,500 pupils; from them are annually graduated 250 students ready for college.

In the country there are 109 Negro institutions reporting college work; 74 of these are private. Over 22,000 Negro youths are attending college classes; while over 2,000 are annually graduated. So far all efforts to secure a Catholic higher education for the Negro have been rather unsuccessful. Probably not more than two dozen (to be generous!) higher educational institutions under Catholic auspices will admit Negroes. Xavier University, New Orleans, La., built, owned and conducted by Mother Katharine and the Sisters of the Blessed Sacrament, is the only Catholic college for the exclusive use of Negroes. It is fully accredited, enrolls over 600, not to mention the extension classes, and at present is engaged in the development of a post-graduate department.

V.

There are 1,100 nuns belonging to 44 different communities engaged in the work of the Colored Missions. They run the gamut of capability from Sisters with doctorates in Philosophy, teaching in Xavier University, to Sisters washing dishes in orphanages; everywhere it is the same—a life dedicated to the Negro for the love of God. The communities likewise rate in importance anywhere from a rural school project to, for instance, the Sisters of the Blessed Sacrament, which community represents the largest and most numerous undertakings.

Of particular interest and importance, of course, are the four communities of colored nuns; their story weaves the romance of the missions and illustrates the pinnacle of achievement in work for the Negro. The Oblate Sisters of Providence, with foundation over a hundred years ago and motherhouse in Baltimore, Md., have a total of 186 Sisters in the community, 20 of whom are laboring in Cuba. The Sisters of the Holy Family, almost a hundred years old and with motherhouse in New Orleans, La., number 160, with 20 in the British Honduras. The Handmaids of the Most Pure Heart of Mary, quite recently founded, and with motherhouse in New York City, have a total of 21 professed, all working in New York City. Perhaps the most unique, and certainly the most hopeful sign of fruitfulness is the community of colored Magdalens at the Convent of the Good Shepherd, Baltimore. This community is not so much a Magdalen community in the generally accepted sense, as it is a cloistered community for colored girls who prefer such a life to an active one. This is the only community of colored Magdalens, and so far as we know, the only community of cloistered colored nuns in the world. Founded in 1922 the community numbers fifteen, further development being impossible because of lack of accommodations in their present cramped quarters. No more potent answer can be given those critics who question the native ability of the Negroes to rise to the highest peaks of virtue than the sight of these colored nuns belonging to four communities.

The only white community of nuns devoted exclusively to the welfare of the Negroes is the Franciscan Sisters of Baltimore, with motherhouse at Mill Hill, England. Seventy of

their nuns are assigned to the Negro work in this country. The Sisters of the Blessed Sacrament is a community of nuns dedicated to the work of the Negro and Indian Missions, with the majority of the Sisters being assigned to the work of teaching the Negroes; they number 300.

Of the 44 communities of Sisters 34 are teaching in the schools; four are engaged in social service work; two are doing hospital work; one cares for the aged; two are in charge of culinary departments in institutions exclusively connected with the Negro work, while the Magdalens of course spend their time in prayer.

Besides the regular school work of the Colored Missions many other activities engage the attention of the Sisters. Day nurseries are conducted in Baltimore by the Mission Helpers and in Milwaukee by the Dominican Sisters of St. Benedict's Institute, while the Handmaids of the Most Pure Heart of Mary have one in New York City. Several other institutions do pay nursery work incidentally to other work, but the three just named are the only *ex professo* day nurseries equipped and functioning as such.

There are two well equipped Catholic hospitals for Negroes. St. Mary's Infirmary, St. Louis, Mo., conducted by a staff of 31 Sisters of St. Mary of the Third Order of St. Francis, averages over 2,000 patients a year, and has a training school for colored nurses. St. Anthony's Hospital, Milwaukee, Wis., is conducted by a staff of six Franciscan Sisters and averages a thousand patients a year; it also has a training school for nurses.

The aged are taken care of by the Lafon Asylum in New Orleans, founded by a wealthy Negro and conducted by the Sisters of the Holy Family. There is a hospice for aged and sick connected with St. Mary Magdalen's Church, Tuscaloosa, Ala. And there are always the little Sisters of the Poor who never refuse an aged man or woman on pretence of skin coloration. Several of the Little Sisters of the Poor homes have special accommodations for Negroes.

In New York City the Handmaids of the Most Pure Heart of Mary have a shelter for working girls in connexion with their motherhouse in Harlem.

There are six social service centers whence radiate settlement work for Negroes. At Boston the Sisters of the Blessed Sacrament have only recently dedicated their new community center. In New York City the Helpers of the Holy Souls are doing splendid work. In Newark, N. J., the Trinitarian Sisters have several stations throughout their territory. In Baltimore the Mission Helpers have an excellent social service center in the very heart of a Negro settlement. In Philadelphia the Franciscan Sisters of the Atonement are active in social work, while in Los Angeles, California, the Sisters of Our Lady of the Apostles are doing social work in connexion with the Mission of St. Odilia.

The picture would be incomplete were we to neglect mention of the 200 lay teachers and instructors who fill a very important place in the missioner's scheme of things, particularly in the rural missions where nuns are out of the question or unavailable. Most of the lay teachers are engaged in rural work. A number of urban schools, however, find it necessary to employ lay teachers when a sufficient number of Sisters cannot be procured. Xavier University, New Orleans, La., has 14 lay teachers on its faculty; St. Emma's Industrial School, Rock Castle, Va., conducted by the Benedictine Fathers, employs eight academic teachers and 20 shop instructors; while St. Joseph's Industrial School, Clayton, Del., conducted by the Josephite Fathers, employs three lay academic teachers and six trade instructors.

Seen *in globo* the work of the Colored Missions represents a tremendous undertaking and gives the Catholic Church a perfect right to stand among the chief benefactors of the Negro race in this country. From caring for infants abandoned by their parents to closing the eyes in death of parents abandoned by their children, the Church is met with at every step the Negro takes from the cradle to the grave. A hurried world may little note the record because the very spirit which leads priests and sisters into the work of the Colored Missions also discourages proclaiming from the housetops the good they do. Nevertheless our Catholic laity should not forget, nor should they be allowed to forget, that mission plants and schools are not built out of thin air; nor are priests and sisters—our own boys and girls—able to subsist on prayer alone. Something

more substantial than admiration is required to mortar the bricks that have been laid in the upbuilding of Christ's kingdom among the 12,000,000 American Negroes.

VI.

What are the prospects for the future?

If the past may be taken as a criterion and the present as a measure, the Negro Missions are just now coming into their own. For the past fifty years the prosaic, often invisible, and always trying work of laying the foundation has been going on. Those were the days when the friends of the Negro were few and looked down upon—heroes of saintly backbone were priests and sisters who could look the sneering world in the face and be assured that the noblest deed was to raise on high the lowliest creature.

To-day the Negro work has won recognition; it is the style now to be interested in the Negro. Consequently, the figurative Fifth Avenue of the Church does not feel it beneath its dignity occasionally to do slum work on the Bowery. The only danger now is that the Negro will be worked *at* by parvenus rather than worked *with* by partners of Christ.

Statistics for the year just past are not available at this writing, but the latest published reports indicate that there are relatively ten times more converts made annually on the Colored Missions than in the white work. While on the average there is one priest for every 4,145 persons in the United States, with the advantage of modern and expensive parish plants and equipment, nevertheless the *Catholic Directory* indicates that each priest in the United States accounted for an average of only 1.66 converts. While it is impossible to say what proportion of priests are available for the Negroes (because there are so many colored Catholics in white parishes where no account is taken of color) yet those working exclusively for Negroes accounted for 16.4 converts over the same period of time. Taking the total number of converts made in the United States for the last statistical year, the figures show that one 125th of the priests in the United States (those on the Colored Missions) accounted for one-twelfth of the nation's converts. The last annual report of the Josephite Fathers showed a total of 1,300 converts on their missions alone—the largest annual number of converts ever reported by that society.

Not that the work of making a Negro convert is necessarily any easier than that of making a white convert; but the missioners are more convert-minded and the Negroes are more approachable by and appreciable of Catholicism than are the whites. The necessity of saving nickels to maintain his place in bare existence, however, often leaves the missioner little time to save the souls of the Negroes. When nine-tenths of a missioner's time must be spent in trying to keep open the doors of his church, there is just so much less time available for trying to get people to enter the church doors. Twelve million Negroes, half of whom have never even been baptized, and of the other half half again are innocent of real religious conviction, is the mission field right here at our very doors. Many priests and sisters are, contrary to the generally accepted opinion, waiting the word to start twice as many missions and schools as are already functioning. One thing alone ties their hands; and it is the same thing which is choking the charity of Christ—it is the *parish line*. When a parish line binds the heart of a pastor it ultimately stifles the charity of Christ which should be as catholic as the Catholic Church. When a parochial outlook displaces a Catholic zeal, the annual collection for the Negro and Indian Missions reflects it just as surely as it indicates a priestly zeal which is unbounded by any parish parsimony.

The Commission for Mission Work among the Colored People and Indians was established with the hope that a great national movement would swing the Negro into the Catholic Church. The annual collection ordered by the Third Plenary Council to be taken up in all the churches of the country started off well. But even in the early days there was a gradual disinclination to take the Negro Mission situation at all seriously. Father Edward Dyer, S.S., D.D., Secretary to the Commission at that time, had occasion to call attention to this tendency:

> As time rolls on, there is more or less of danger that the annual collection for the Negroes and Indians may begin to suffer. Not that the desire for the salvation of our less favored brethren will grow less; but rather that the feeling of having done our duty will supplant it. . . . As yet the vast bulk of the Negro race have never heard the Gospel from a priest's lips.

The present members of the Commission are His Eminence Cardinal Dougherty, His Eminence Cardinal Hayes, His Excellency the Most Rev. Michael Curley, D. D., and the Secretary of the Board is the Rev. Dr. J. B. Tennelly, S.S. The pastors of the country already have their annual report and mission appeal and the time for the annual collection is at hand. No mission field in the world can show such handsome returns for such small investment as can the Colored Mission field. American Catholics owe their continued support to the American Negroes; priests owe it to their fellow priests; and everybody owes it to the heroic and self-sacrificing nuns.

It should not be necessary to recall that the decree of the Third Plenary Council of Baltimore which ordered the annual collection has not been abrogated; nevertheless there is tragedy written between the lines of this paragraph taken from last year's appeal of the Commission:

> Unfortunately the aid given to the Negro and Indian Missions has diminished almost one-half within a few years. As a result the whole work has been crippled; part of it seems about to succumb. The Father of Christendom himself urges your continued interest in this work. A renewed effort on your part is necessary to save it.

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THE PSYCHOANALYSIS OF LUTHER: ESCAPE FROM PESSIMISM.

I

FOR THE LACK of study of Luther's evolving pre-Protestant psychology, few of his religious children, in my opinion, really comprehend the mind of their father in God. To understand the Wittenberg theologian it little profits that we quote some sentences from his writings; for we can cite, as bias would prompt, expressions of deepest spirituality or of disgusting coarseness and even of obscenity; expressions of powerful literary conception or of the most arbitrary self-contradiction. It little profits too, that we dwell on Luther's moral life, which if proved one way or another, would prove but little. Of prime importance is his intellectual and psychic character, which gave to the Western world a new and far-reaching division.

Luther's change of religion was a dogmatic change, motivated by theological thinking which gradually evolved out of his own evolving psychology. His religion, and the religion of millions after him, was the product of his psyche's history. An elaborate doctrinal position does not spring into being in an hour, especially in the mind of a theology professor. Luther's spiritual life was the foundation of His thought; and in his own account of his spiritual evolution, from childhood on, we can see Lutheranism developing, just as we see the mature fruit-tree in the sapling's growth. Hence it is plainly contrary to fact to attribute Protestantism to such a fortuitous event as the indulgence affair or to a sudden thought of the salvific nature of " faith without good works ", which Luther is said to have had in " the tower " of his monastery.

Why then did he abandon the Catholic Church? Was it because he rejected the right of the Church to rule his religious teaching? Quite obviously; that is the meaning of ceasing to be a Catholic. But why did he come to the conclusion that he could not admit that authority, which he had from pulpit and from professor's chair and with his incisive pen always firmly proclaimed to be genuine? Was it the maturing conviction that doctrinal jurisdiction is unsupported by Scripture and by the early history of the Church? No; Luther up to the very end of his Catholic life had not occupied himself with

that question, except to proclaim often and unequivocally the divine commission of the Pope as the Shepherd of souls. He constantly avers his sincere desire to remain submissive to the Church's spiritual direction, until Catholic protests made him finally realize that his views on sin, faith and salvation, compatible he thought with Catholic doctrine, would have to be preached outside the Church if they were to be preached at all.

To all appearances he would never have abandoned the Catholic fold and the rule of the Catholic Shepherd, if they only would have allowed him to preach his new ideas within the walls. He was true to type: the heretic who becomes a schismatic when he perceives that there is not room for his opinions within the Church.

His was not the mentality of Hus and of Wickliff, the *leitmotiv* of which was revolt against Rome's authority. As a professor, only a few years before his declaration of spiritual autonomy, Luther condemns the Husites, in his Commentaries on the Psalms and on Romans, as "heretics wilfully destroying what is holy". It was only after he realized that his fully organized doctrinal position placed him outside the pale that he adopted Hus's attitude of independence from all teaching authority. During the development of his concupiscence theory, which brought him eventually to loggerheads with Catholic theology, he preached submission to ecclesiastical guidance, first amongst his monastic brethren, secondly, for all religious teachers, and thirdly he avowed it most decidedly in his own case.

As a higher superior of the Augustinian monks and at a time when he was already thoroughly Protestant in a number of his tenets, his repeated and energetic insistence was on the obedience due to constituted monastic authority, of which he was a representative. In 1517 Luther nailed up his unorthodox Indulgence theses: sometime between 1513 and 1515 he writes in his Commentary on the Psalms that divine condemnation will fall on "all the proud and stiff-necked, all the superstitious, rebellious and disobedient, also, I fear, on our own Observantines [a party of his Augustinian brethren] who under a show of strict discipline are only loading themselves with rebellion and insubordination".[1] He goes on to revile them with a

[1] *Werke*, Weimar, 4, 122.

mixture of Biblical passages and coarse phrases, both of which came so readily to his vitriolic tongue. "Before, behind and within, they [Observantines] are a swine market and a sowsty."[2] "Obedience and humility they have none . . . they set themselves above the small and insignificant things demanded by obedience."[3] "When they have to do works that are not to their liking, they are slow, rebellious, obstinate."[4] He denounces the claims of the Observantines for exemptions and dispensations because "it is impossible to dispense from obedience."[5]

In a sermon on St. Peter's chains, August, 1516, he exhorts to loyal allegiance to Peter's successors: "If Christ had not entrusted all power to one man, the Church would not have been perfect because there would have been no order and each one would have been able to say that he was led by the Holy Spirit. This is what the heretics did, each one setting up his own principle. In this way as many churches arose as there were heads. Christ therefore wills, in order that all may be assembled in one unity, that His power be exercised by one man, to whom also he commits it. He has however made this power so strong that He looses all the powers of Hell against it without injury. He says: 'The gates of Hell shall not prevail against it', as though he added: 'They will fight against it, but they will never overcome it;' so that in this way it may be made manifest that His power is in reality from God and not from man. Wherefore, whoever breaks away from this unity and order of the power, let him not boast of great enlightenment and wonderful works, as our Picards [Husites] and other heretics do."[6] In passing, it is not out of place to remark that experience has certainly borne out Luther's reasoning: his principle of private autonomous interpretation of the Scriptures, enuntiated a few years later in Protestantism, had in fact the effect of "each one setting up his own principle, and in this way as many churches arose as there were heads,"—hundreds of them in the United States.

In 1516 his Commentary on the Epistle to the Romans, which only lately has been exploited, teaches that the rules which

[2] *Briefwechsel* 1, 75.
[3] *Werke*, 4, 306.
[4] *Ibid.*, 1, 61.
[5] *Ibid.*, 3, 174.
[6] *Ibid.*, 1, 69.

the Church gives to the clergy must be obediently observed.[7] The superiors in the Church have jurisdiction to condemn false teachers, however much they "utter their foolish cry: 'we have the truth, we believe, we hear, we call on God' . . . No: we have an authority which has been implanted in the Church, and the Roman Church has this authority in her hands."[8] "Whoever declares that he is sent by God must either give proof of his mission by wonders and heavenly testimony, as the Apostles did, or he must be recognized and commissioned by an authority confirmed by heaven. In the latter case he must stand by her judgment and teach in humble subjection to such authority, ever ready to submit to its decision. He must speak what he is commissioned to speak and not what his own taste leads him to invent . . . Anathema is the weapon which lays low heretics."[9] He asks, where are the credentials of the heretics: "but disregarding credentials they foolishly say: 'We have the truth' . . . as though this were sufficient to constitute one an envoy of God. . . . Thus was the authority of the Church instituted as the Roman Church still holds it."

It is clear then that up to the very last he did not realize that his tenacious support of his doctrine on concupiscence would eventually put him in the very position which he so plainly describes and so pointedly condemns. "*Tu es ille homo. Ex ore tuo. . . .*"

We should remark by way of a *nota bene* that it is quite plain that Luther had not a comprehensive and synthetic intellect. His talents, not at all mean, were rather in the sentimental and literary order than in the constructive and logical. His doctrines form no consistent body and they were preached without sufficient regard for their mutual compatibility, so that, as has often been noted, he abounds in self-contradictions. His warm imagination, his exaggerated rhetoric and his facile tongue run away with his logic and at times even with his sincerity. What Catholic to-day would demand subjection to the Church's spiritual rules more energetically than he did in a sermon of 1516? "The Church cannot err in proclaiming the faith; only the individual within her is liable to error.

[7] *Scholia Romana*, Ficker, 290, 317.
[8] *Ibid.*, 248. [9] *Ibid.*

But let him beware of differing from the Church; for the Church's leaders are walls of the Church and our Fathers, they are the eye of the body and in them we must see the light." [10] But while supporting the teaching authority of the Church he proposed and held doctrines openly condemned by the Church. His carelessness of thought and his garrulity are exemplified in many such passages as these: "The more terrible and abominable a blasphemy is, the more pleasing it is to God when the heart feels that it does not acquiesce in it, i. e. when it is involuntary." [11] According to him, the soul predestined to Hell, despite any amount of good works that it may do, should be resigned and "not trouble about such thoughts." He does not seem to see the incongruity of putting a soul in Hell through no fault of its own, and then of asking the soul to like it. But passing over the multitudinous details, the whole main theme into which his doctrine is developed, "faith without good works", is a contradiction in its very statement. Is not faith a good work? Does he not do a good work, in Luther's way of thinking, who follows his injunction: "Whoever is filled with the fear of God and courageously throws and precipitates himself into the truth of the promises of God, he will be saved and be one of the elect"? [12]

As late as 1 September, 1518, despite the fact that he had run his course of doctrine so far afield, he still insists that he is in the fold of the Church's authority and assures his superior Staupitz: "I shall hold the Church's authority in all honor". [13] But in the following words we see that his theory of concupiscence is driving him into an *impasse* from which the only way out will be either a *volte-face* in doctrine or a definite refusal to live up to his assurances of personal submission to the Church's censorship.

The protests of Catholic theologians against his new doctrines on concupiscence, sin and faith are becoming continually louder, more frequent and more authoritative. The inevitable dilemma of heterodoxy in a Catholic is assuming shape: either personal tenets or submission to ecclesiastical control must be given up. It is becoming acutely difficult for him to acknowl-

[10] *Werke*, 3, 170.
[11] *Schol. Romana*, 227.
[12] *Schol. Rom.*, 212.
[13] *Briefwechsel* 1, 223.

edge the truth of his own teaching: "The Church cannot err in proclaiming the faith. Only the individual within her is liable to error" [14] "All the heretics fell through inordinate love of their own ideas. Hence it was not possible but that what was false should appear to them true, and what was true, false . . . Wisdom in its original purity, can exist only in the humble and meek." [15]

On 4 September, 1517, Luther sponsored and presided at a public disputation in Wittenberg in which ninety-seven theses embodying his doctrine were defended. Although they contained a number of heresies, they terminated with the words: "In all these propositions our intention was to say nothing, and we believe we have said nothing, which is not in accord with Catholic doctrine and with ecclesiastical writers." [16]

After nailing up his ninety-five theses at Wittenberg, 31 October, 1517, he writes to Schultetus, Bishop of Brandenburg, assuring him of his perfect submission and of his readiness to follow the Church's guidance in everything. He asserts that these theses were in accord with the Scriptures, Catholic teaching and canon law, "excepting some canonists and a few scholastic theologians." In August 1518, he wrote his "Resolutions" on Indulgences—pronouncements still more heterodox than the "Theses"—and published two submissive letters, one to Bishop Schultetus and the other to the Pope. In the latter he expressed his desire to defend himself before authority against those who were calumniating him and declares that he will listen to Pope Leo's voice "as to the voice of Christ who presides in him and speaks through him." [17]

From his letter to Spalatin we see that when he was about to face trial before Cardinal Cajetan at Augsburg in October, 1518, he still believes that he is Catholic in his theological views: "if they can prove to me that I have spoken differently from what the Holy Roman Church teaches, I will at once pronounce sentence against myself and beat a retreat. . . ." [18] But when the trial went against him and the Cardinal judge pronounced that he must, as a Catholic, withdraw several here-

[14] *Werke*, 3, 170.
[15] *Werke*, 4, 83.
[16] *Werke*, 1, 228.
[17] *Briefwechsel* 1, 200.
[18] *Briefwechsel* 1, 240.

tical propositions, he, like so many heretics before and after him, took the next step—" appeal to the Pope better informed." Soon foreseeing that the Pope will not admit his appeal, without waiting for an answer, he takes the next usual step on 28 November, 1518—appeal to a future General Council. He is now quickly running the course of rejected heterodoxy culminating in complete schism. On 11 December, 1518, he states his belief that the anti-Christ spoken of by Paul in his Epistle to the Thessalonians " rules at the Papal Court. I think that to-day I can prove that he is worse than the Turks." [19] On 5 July, 1519, at the Leipzig disputations in the Pleissenburg castle, Eck, pointing out that some of Luther's doctrines had been condemned explicitly by the Councils of the Church, drove him into the assertion, not merely that the Pope, but even that the Councils of the Church are not authoritative. Thus quickly dislodged from one untenable position after another, he was forced to surrender his last trench and to abandon completely the whole field of authority in religion. On that day Luther went into the Pleissenburg a Catholic and came out *malgré lui* a Protestant.

So we can set aside as groundless the explanation of the genesis of Lutheran religion as fundamentally and primarily a rejection of the authority of the Church and Pope. That rejection was an afterthought, the effect, not the cause of the new religion, which became " protestant " only when it would not be tolerated in the Catholic Church. Later on, in fact, the Wittenberg doctor says expressly that he began his controversy on Indulgences " as an unreflecting and stupid Papist." [20]

Whilst revolt against Rome was only the effect of Luther's religion, the Church's teaching on indulgences and the abuse connected with their dispensation were only the occasion for publication of the new religion. Indulgences as a doctrine and practice had practically nothing to do with Luther's determination to go another way in religious teaching. Long before the indulgence incident he had changed his views so fundamentally that he had committed himself to the championing of a new interpretation of Christianity, indulgences or no indulgences. There was a far broader and more basic attitude of mind in question. Indulgences were but a detail.

[19] *Briefwechsel* 1, 316. [20] *Op. Lat. var.*, 4, 328.

Another alleged cause of Lutheranism, implied in the very name "Reformation"—abuses—can be a justification for reformation of the practice only of religion, not for revamping the principles which have been abused. Medicine's worth is to be judged by its effects in those who *take* it; a law's worth is judged by the effects of its *observance;* a religion is to be judged by its effects in those who *follow* it. The one Judas out of twelve Apostles did not prove Christ's religion to be false. Neither did the one Judas, probably to be found in every twelve of the bishops fifteen hundred years later, disprove the Catholic tradition of Christ's religion.

Our Lord well said: "By their fruits you shall know them." But it is sophistry to judge of the tree by fruits which do not belong to it. Corruption was the fruit, not of Catholicity, but of the neglect of Catholicity. However, Providence has allowed that the flock will almost invariably be captivated by this sophistry when the shepherd gives occasion for it. The Reformation would never have taken place had not the widespread corruption of the clergy and of religious induced the scandalized masses to make a sophistical application of the truth: by their fruits you shall know them. When Luther denounced abuses as a Catholic, he was well aware that observance of Catholic principles, not a change of principles, was needed for reformation. He raised abuses into high relief only after his theoretical theology, which has nothing to do with abuses, had placed him in opposition to Catholic teaching.

II.

If we study the evolution of Luther's spirit recorded in his writings taken in the historic sequence of his Catholic preparation of his Protestant doctrine, it becomes clear that the linchpin to all his psychology and to all his theological system was pessimism in his view of man's relation to God and a consequent endeavor to escape from that pessimism, first through a tentative theory of humble resignation to inevitable Hell, and finally through his definitive theory of faith justifying without the necessity of good works, which were to him an *a priori* impossibility. True, other factors potently influenced his spiritual development, especially those discussed in the earlier pages of this study; but they were at most the *modus quo,* the

manner in which his pessimism, the *id quod,* manifested and asserted itself.

Concupiscence, or tendency to sin, *is* sin, grievous sin, continuous sin, universal sin; for all men are always subject to concupiscence: such is the *primum movens* and starting-point of all his theology. Far otherwise thought Luther than the great humanist percentage of Protestant clergy to-day who soft-pedal "fallen" human nature and its cause, original sin. For him, we were all born lost and we live always in a deepening and widening morass of sin; by the very fact that we live, we sin. Sin is closer to us than our breathing; it is not merely a disorderly activity of life: it is our life; it is our very nature.

His own portrayal of his soul's life is the picture of a character abnormally subject to fears and anxieties. At his first Mass, he tells us, he was so unnerved and panic-stricken that he would have rushed down and away from the altar had he not been held back. He was tortured by the fear, wholly groundless, of unwittingly sinning mortally by some mistake in the ceremonies.[21] His becoming a monk was the result of a vow inspired by lightning striking near him: "Save me, my dear St. Ann, and I shall become a monk." [22]

This uneasiness of soul in mature manhood can be traced back to impressions of a childhood of cruel treatment from his parents. He describes his father as a stern and harsh man. His mother too allowed herself to be carried to distressing extremes in her treatment of him as when she beat him to blood, as he narrates, merely because of a nut.[23] Poor Martin was further cowed and intimidated by the unreasonable brutality of his teachers, one of whom, he says, "struck him fifteen times in one morning." Heredity, environment and childhood impressions were certainly all that was needed to develop in him a spirit alien to peace. In fact, he tells us that during his youthful studies he was often beset by fits of depression and "self-despair" and that he was moved to keep his hasty vow of a monastic life in order to escape the severity of his parents.

[21] *Op. lat. exeg.*, 6, 158; *Colloq.*, ed. Bindsell, 3, 16.
[22] *Colloq.*, 3, 187.
[23] *Tischreden*, ed. Förstemann, 4, 129.

After his entrance into the life of a religious, he seems to have transferred toward God his anxiety and fear previously felt toward his parents and teachers, and his worry complex developed as depression over God's judgment, predestination and his own sins.[24] Tangled up mentally in fears that his sins were not forgiven, he could never be satisfied that he had properly confessed them, despite endlessly repeated confessions. The advice given to him in vain by his spiritual director was that he should remember that the Credo runs: "I believe in the foregiveness of sins." [25] "Do you not know, my son, that the Lord has commanded us to hope?" [26]

It is a significant lesson for self-opinionated, scrupulous persons, especially for religious and the learned, that Lutheranism would probably never have appeared had its founder not responded to such solid spiritual guidance by adhering more firmly to his own judgment, by "going his own way". The inevitable result was the increase of his morbid uneasiness. He was like a kitten entangled by a ball of yarn: every move of his now involved him still more inextricably. However, his extreme of religious scrupulosity, was at times replaced, as is usual, by the opposite extreme of temptations to throw over the religious life and its obligations entirely and by "violent movements of hatred, envy, quarrelsomeness and pride." [27] "I was unable to rid myself of the weight; horrible and terrifying thoughts stormed in upon me." [28] At times this frenzy of soul led, naturally, to promptings to despair and to blaspheme God. "When beset by the greatest temptations, I could scarcely retain my bodily powers, hardly able to keep my breath, and no one was able to comfort me." [29]

There was a way out of the forest of terrors—the only way—humble docility in complete obedience to his spiritual director; for in the spiritual, as in human life, God has intended that man, howsoever intellectual he be, must be guided by man. But talented, self-sufficient Luther would not go that way, and the result was the undoing of his nerves.

At a procession of the Blessed Sacrament in which he was deacon, he was seized with such terror that he was on the point

[24] *Briefwechsel* 8, 159.
[25] *Melancthonis Vita Lutheri*, 5.
[26] *Op. lat. exeg.*, 19, 100.
[27] *Werke*, 8, 660.
[28] *Briefwechsel* 8, 160.
[29] *Coll.*, Bindseil, 2, 295.

of fleeing from it.[30] Dungersheim, well acquainted with Luther's community brethren, wrote in a work against his doctrine in 1531 the following incident: "His fearfulness manifested itself in an alarming manner one day during the reading at High Mass of the Gospel story of the man possessed. He fell to the ground in paroxysms and acted like a madman, crying out, 'It is not I, it is not I.'" This story from an opponent gains credibility from an account by his friend Melancthon concerning his *crises* of terror: "As he himself narrated and as many are aware, when considering attentively examples of God's anger or any notable account of His punishments, such terror overwhelmed him that he seemed about to give up the ghost." [31]

Out of such a mental soil, fertilized by habitual fears and harrowed by depressing worries, it was most natural to see a plant spring up and flourish, such as was his conviction that human nature is wholly and damnably evil precisely because it is human nature with its natural tendencies and concupiscences. In a word, for him every action of every man is grievous sin. This false idea of the essential and unavoidable depravity of man was indeed the simplification of his temptations and scruples. Moreover, he found some support for this view in some second-rate theologians' works; for there was much more vagueness then, much more indecision and lack of authoritative control in Catholic teaching of the schools, than after the Council of Trent.

Powerful confirmation of his persuasion of man's necessary perversity was seen by him in his knowledge of scandalous life amongst the clergy, nobles and people, both in his Germany and especially in Rome, which at the age of 27 in 1510 he visited on a mission as representative of the "Observantine" party of his Congregation in a dispute with the other Augustinians of Germany. Not only did he have subjectively in a pronounced degree the Northener's provincial lack of understanding of the Latin character; he also objectively experienced Rome at her worst, just after the reign of the capable but unworthy Pope, Alexander VI. The Rennaissance was at its flood; morals and integrity of the clergy were correspond-

[30] *Tischreden*, Förstemann, 2, 164. [31] *Vita Luth.*, 5.

ingly at their lowest ebb. Luther had always proclaimed the divinely given authority of Rome over the universal Church in spiritual matters; and he had undoubtedly a noble idea of the Church's Head, which the doctrine of its supremacy connoted as congruous. But what a shock! Instead of the edification to which he looked forward, he found a scandalous state of things, heightened by gossip, we can depend upon it, far beyond the deplorable reality. For years the Daniels had been reading aloud the handwriting on the walls of the Roman palaces: A catastrophe must come on Babylon! It happened that Luther was to be Rome's Darius the Mede; but if it had not been he, it would have been another. Rome of Julius II was for the Reformer the experimental proof of his thesis, soon to be formulated, that wickedness is the very warp and woof of the human being; for in the Pope himself, human nature's spiritual head, and in his spiritual counsellors, the Cardinals, did not wickedness assert its complete dominion most flagrantly?

It is seemingly paradoxical, but in fact most intelligible, that Luther's despairing cry: all is sin, and his consequently increasing affirmation of the worthlessness of good works, should be intensified very noticeably by his personal differences with the "Observantine" faction of his order, which strove for a reform in the observance of their monastic rules. Before he had developed his concupiscence theory, he had championed their desire for a religious life with more good works in the form of careful observance of the constitutions under which they had vowed to live. Sometime after he returned from Rome he abandoned their cause and came to be their most bitter opponent, attacking them with fair and foul language, in season and out of season, in lecture hall, in pulpit, in writing. So it is not a groundless conclusion that he would not have thundered so loudly in the theological heavens against good works, had he not wished to hurl his lightnings on the monasteries of those who disagreed with him in their desire of a stricter fulfilment of the religious spirit of their order. This fact makes Luther's subsequent clamors for "reformation" (in itself something very much in order), nevertheless very much in bad taste in him who so resented reformation in his own religious family.

III.

In Luther's writings we can perceive his sense of concupiscence deepening and gradually involving other issues It becomes progressively clearer that his sole escape from its damnation will eventually appear to him as "faith without good works"; and we can see its implications of helpless predetermination to evil and of inevitable predestination to Hell closing in upon him as entangling complications which will worry him to the end of his days.

During the year 1513 to 1515 in his "Commentary on the Psalms" on which he lectured, he goes off into fiery polemics against "the Little Saints", his "Observantine" brethren, because they think to be "saints by works." True, at this stage of his psychic development he asserts at times that we must do good works and resist temptations; but his growing insistence on grace alone is such that he would seem to dissuade his hearers from any ambition for good works and to have them leave all concern about salvation to the merits of Jesus Christ. Correspondingly his stress on the inevitability of mortal sin increases: "We are all a mass of perdition and deserve eternal death".[32] "Whoever is without God sins of necessity";[33] for he calls concupiscence "inconquerable".[34] It seems that even at this time he held that baptism "does not remove original sin";[35] and the idea is plainly developing in his mind that sins are not removed from us nor forgiven, but that while we remain in them, they are not imputed to us by God, who imputes to us instead the righteousness of Christ.[36] As yet he has not arrived at a categorical denial of freedom to choose what is right and good in spite of contaminating concupiscence; for he still asserts: "My soul is in my own power and in the freedom of my will I can lose it or save it by choosing or rejecting Thy law".[37] However, his quietist mysticism, which plays an influential rôle in his opposition to esteem of good works, leads him to say that the truly pious who are led by the Spirit, do not bother much about good works of fasting, vigils, prayers, works of charity, submission, obedience, and

[32] *Werke*, 3, 343.
[33] *Ibid.*, 354.
[34] *Ibid.*, 4, 207.
[35] *Ibid.*, 497.
[36] *Ibid.*, 3, 171, 175.
[37] *Werke*, 4, 295.

others such. [38] "Never desire", as Vicar he exhorts a brother in 1516, "a purity so great as to make you cease thinking yourself, nay being, a sinner; for Christ dwells only in sinners". [39]

Many of his assertions up to this time, and also later on, while open to an orthodox Catholic meaning, can also be given a heterodox meaning. That they were used in a heterodox sense is clear from further developments in his teaching.

In the beginning of 1516 Luther gave his lectures on the Epistle to the Romans and in them he takes decidedly the direction of future Protestant theology. Melancthon and other Protestant divines praise this commentary on Romans in these and similar words: "In the opinion of the wise and pious, the light of the new teaching broke forth, after a long and dark night, in the commentary on these epistles (i. e., Romans and Galatians). [40] Here his warning against estimation of good works becomes insistent: "He who thinks that the greater his good works the surer he is of salvation, shows himself to be an unbeliever . . ." [41] "The wisdom of the spiritual-minded knows neither good nor evil; it keeps its eyes always fixed on the word, not on works." "Let us only open our eyes, listen in simplicity to the word and do what it commands, whether it be foolish or evil, great or small." [42] He tells us that we are all born in wickedness and that we die in it: "by imputation alone of the merciful God we are just through the faith of His word." [43] Nevertheless, Luther is not quite ready to face the charge that he makes good works wholly negligible, and in self-contradiction he assigns a value to them in preparing us to be worthy of Christ and of the refuge and protection of his holiness. [44] At this stage he holds that "we cannot know whether we are justified or whether we believe" [45] and as yet the "joyful assurance of salvation" has not emerged from his evolving psychology. We can only be sure that we are "always wicked, always sinners", because enduring concupiscence is enduring sin, inveterate original sin which neither Baptism nor penance can wipe out. [46] "The pious know that

[38] *Ibid.*, 172.
[39] *Briefwechsel* 1, 29.
[40] *Vita Lutheri*, p. 6.
[41] *Scholia Romana*, Ficker, 241.
[42] *Ibid.*, 243.
[43] *Ibid.*, 44.
[44] *Ibid.*, 132.
[45] *Ibid.*, 89.
[46] *Ibid.*, 108 f.

sin alone dwells in them, but that this is covered over and not imputed to them because of Christ . . . The beauty of Christ conceals our hideousness." [47] Later in his Table-talk in 1536 he tells Melancthon that he realized that a contradiction was thus entailed: "Born of God and at the same time a sinner: this is self-contradiction." His answer is: "But in the things of God we must not listen to reason." [48]

"We must carry on a war with our desires, for they are culpable; they are really sins and render us worthy of damnation". [49] This in the mouth of a Catholic could be understood as laudable doctrine, for the word "desires" would be understood as voluntary desires; but in the mind of Luther there was understood "concupiscence", i. e., all desires, voluntary or involuntary. It is passing strange that he insists on reading the *"non concupisces"* of the Ten Commandments as: "Thou shalt not have evil tendencies," a command to do the impossible. And against all the laws of the meaning of words, not to say against the laws of justice, and still more of mercy, he puts this impossible command into the mouth of God. In the decalogue *"non concupisces"* is not general, for it refers expressly to the neighbor's wife and to the neighbor's property, nor does it prohibit more than a voluntary consent. Strange too, that Luther should have made the glaring mistake of understanding St. Paul, against frequent Pauline testimony, to signify: "All works whatsoever," when he speaks of "works" which do not avail to salvation. The context clearly shows that the Apostle meant only the ceremonial works of the Old Law now superseded by Christianity. The fact is that now no exegete of any importance holds Luther's interpretation of Paul.

Sin once committed is a dead albatross hung about the soul, which through all eternity can never free itself of its guilty burden: to this view of the soul's state Luther soon arrived from his fundamental starting-point: sin always remains in the soul because concupiscence always remains there. [50] God acts, so Luther deduces from the Epistle to the Romans, *as if* our crimes were not on our souls, when through grace He

[47] *Ibid.*, 114.
[48] *Tischreden*, Weim., 2, 420.
[49] *Ibid.*, 178.
[50] *Ibid.*, 109.

imputes Christ's sanctity to us; but our sins remain in fact, and forever. There is another reason, besides concupiscence and personal sin, why we are always in sin and always sinning, a reason rather opprobrious to God: because God has imposed on man a law which it is absolutely impossible for man to keep. "As we cannot keep God's commandments, we are really always in unrighteousness." [51] "Why do we hold concupiscence to be irresistible?" he asks in the Heidelberg Disputation, 1518, and answers: "Well, try to do something without the interference of concupiscence. Naturally you cannot. So then, your nature is incapable of fulfilling the law."

Man is wholly evil through original sin; his every act is a grievous sin. Sin, the evil in nature, completely dominates and obliterates the good which there might have been therein; so man cannot do better than avoid offending God by as complete a passivity as possible. This conclusion to quietism is but another aspect of Luther's pessimism, the child of his own soul, which he attempts to lay at the doorstep of Catholic mystics, especially of Tauler, from whom, so he often says, he has his inspiration in theology. "Let us tell God: . . . How glad we are to be sinners, that Thou mayest be justified in us . . . how glad we are to be unrighteous, that Thou mayest be our righteousness." [52] His hazy, high-flown, spurious mysticism had a very great influence on his psychology and in it he takes refuge against the many inconsistencies and crudities which his theology carries in its train. Its characteristic unreasonableness, together with his *penchant* to find mortal sin in everything, leads him into extravagant assertions, e. g. we may not love God except for His own sake; to love Him for His goodness to us personally is to mortally offend Him: "He may not even love God on account of His grace and His gifts, but only for His own sake; otherwise this would be a forbidden indulgence in the grace received and he would insult the Father even more than he did before," i. e., when in sin and sinning. [53]

Following on the heels of these ideas is the inevitable consequence which Luther was at length forced to admit under pain of rejecting his whole theory of concupiscence from which

[51] *Ibid.*, 124.
[52] *Ibid.*, 59.
[53] *Ibid.*, 137.

it springs: the will has not freedom to choose good actions rather than sins. "Our will is like the saw and the stick... Sawing is the act of the hand that saws, but the saw is passive; the animal is beaten, not by the stick, but by him who holds the stick. So the will is nothing, but God who wields it is everything." [54] Hence Luther will not listen to the idea that God sees the final lot of each of us something "depending in any way on our free will."

Then follows the appalling consequence of a determinist Christianity: a frightful vision of a fatalistic God predetermining His own creature to the eternal torments of Hell, regardless of any amount of good will or good works of the unfortunate victim. God wills each man's destiny, according to the Wittenberg Doctor, with an "inexorable and firm will". "Where is free will? Man has no free will to do good... God makes those who are to be damned, voluntarily to be and to remain in sin and to love iniquity... Why does God give them commandments which He does not wish them to keep, yea, hardens their will so much that they desire to act contrary to the law? Is not God in this case the cause of their sinning and damnation? Yes, that is the difficulty which has in fact the most force; it is the weightiest of all. But to it the Apostle makes a special answer when he teaches: God wills it, and God who thus wills is not evil." [55] To this we must remark that God predetermining, i. e. forcing, a soul to voluntarily sin, seems very much like God making square circles. Certainly, the mere reassertion of a self-contradicting God-provocateur is not much of an answer to the difficulty which he himself has justly raised against his determinism. Nor is there much humanity in his reply to the soul which rather naturally complains: "It is a hard and bitter lot that God should seek His glory in my misery! See!" Luther rejoins, "there we have the wisdom of the flesh! *My* misery, 'my', 'my',—that is the voice of the flesh! Drop the 'my' and say: Be Thou honored, O Lord!" His assurance to souls, affrighted by their inevitable predestination to Hell, that for the truly wise acceptance of eternal punishment is a source of "ineffable joy", [56] seems more a mockery than anything else.

[54] *Ibid.*, 225.
[55] *Ibid.*, 212.
[56] *Ibid.*, 212, 223.

It is only the morbid promptings of his own abnormal soul that he describes [57] when he portrays the pangs of the soul in despair because of God's "frightful ire" glorifying itself in the torture of his creatures whom He positively wishes to torture, and who could by no good actions of theirs escape their dreadful fate. But the God of his lurid theology not only forces to sin those whom He has foredoomed to Hell; He also forces the elect to a certain amount of sinning, which is good for them. "God often, especially in our day, incites the devil to plunge His elect into dreadful sins beneath which they languish, or at least allows the devil to hinder their good resolutions, making them do the contrary of what they wish to do, so that it becomes plain to them that it is not they who will or perform what is good." [58]

In 1519 appeared Luther's commentary on the Epistle to the Galatians, his favorite epistle, or as he himself characteristically expresses it, "The Epistle to the Galatians is my Epistle, to which I have plighted my troth: my own Katy von Bora" [the nun whom Luther married]. [59] Here is well manifested the evolution of his theology when, a Catholic in name, he had left Catholic principles far behind. Here the Protestant religion reaches its definitive form. Together with a still more emphasized sinfulness of concupiscence, God's predestination to eternal woe becomes more inexorable and more regardless of human endeavor, for the tree of human nature has become for him entirely rotten: root, branch and leaf. But he has found a new escape from the appalling pessimism of his theology. His paradoxical shunning of Hell, or, as he termed it, "humility", by which we are supposed to be glad of our foreordained damnation, has been substituted by the less obviously paradoxical "faith," the sole requisite for salvation, toward which good works profit us nothing.

In this "Faith" Luther's psychology has found its best escape from the haunting pessimism of unavoidable sinfulness entailing inevitable damnation. His psychic process of evolution has had, in résumé, these phases: Childhood experiences gave him an anxious spirit fearful of parents and of masters. In his religious life he exchanges the object of his fears and

[57] *Werke*, 1, 557.
[58] *Ibid.*, 228.
[59] See *Köstlin Kawerau*, 1, 275.

anxiety: God is feared in place of his parents; sin takes the place of boyhood naughtiness; scruples and dread of eternal punishment are substituted for uneasiness and dread of parental punishment. His scrupulous soul is so bewildered in its fear of God that he sees sin in everything, and for this view he finds passages in St. Paul which seem to afford a foundation. But plainly Christianity cannot leave him bogged in such a morass of pessimism into which he thinks its doctrines have led him. So he seeks a way out, first tentatively in "humility" or cheerful acquiescence to being damned, then definitively in the idea of "Faith," the persuasion that we are not damned.

Final though it is in his theology's evolution, this "faith"—all that is needed and all that can contribute to salvation,—will nevertheless undergo considerable development during his Protestant years. It will become more a sentiment of being "right with God" and less an assent to a body of truths. It will become more individualistic and more subjective. Luther will become the prophet of a subjective religion and of a subjective God, the theological Kant of future ages. Only in the last fifty years are Protestants *en masse* carrying out the consequences of his individualistic "faith" by discarding from religion the factor of a corporate Church as meaningless. In the last generation Protestants in general have come to realize that Lutheran faith does not logically require you to believe a special set of doctrines as long as you feel "right with God," or as the self-contradictory expression has it: "as long as you live and act rightly, it does not matter much what you believe". How this adage, which is general amongst his spiritual progeny, must make Luther writhe in his grave. He who so stormed against the worth of good works, he who so vigorously proclaimed that it does not matter much what your works are, as long as you believe his doctrine, gave to men principles which have led to completely negative his "faith without good works" so that it has become "good works without faith."

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Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

THE PROTESTANT MIND.

To the Editor, THE ECCLESIASTICAL REVIEW.

When I was ordained priest for a Northwest missionary diocese eleven years ago, I was assigned to the diocesan mission house. It was a sort of post-graduate institution where the young priests destined to serve the scattered mission districts were "primed" for effective work. We studied practical theology, catechetics, apologetics, homiletics and elocution. Over the week-ends we were sent out to the different missions, where we taught catechism, celebrated Mass, preached, and conducted Sunday evening devotions. There were no priest's residences in those missions, sometimes not even a church; and the combined efforts of half a dozen of them would scarcely support a priest. And so the mission house provided the benefits of community life for the young priests. Practical mission problems were freely discussed; and once a week the bishop came for a conference. At these conferences his Excellency exhorted us to seek contact with Protestants and their ministers, so as to learn the Protestant mind, and thus be better equipped to approach possible converts. In his commendable zeal for winning converts he even entertained the idea of having some of us do open-air preaching, à la Hyde Park; but although the idea never materialized, it served as an inspiration for us to become convert-minded. In lieu of open-air preaching, expert preachers gave missions for non-Catholics in the larger churches, and lectured to them in downtown theatres during Lent.

During the past eleven years I have taken some pains to acquaint myself with this so-called Protestant mind, and am now less dogmatic in 'pigeonholing' mental types than as an

academic apologete. My contacts in religious work among laymen and ministers range from Humanists to Holy Rollers. I have instructed many converts in large parishes and in rural missions, and hence I believe I know something of the Protestant mind.

Time was when there was a tangible Protestant mentality, but these were also the days of but few conversions to the Church. In Europe, especially, the general rule was "once a Protestant, always an anti-Catholic." Prayerful perusal of the Bible, and salvation by faith and confidence, which alone begot grace; repentant acceptance of Christ, who thereupon 'covered-up' one's sins, and sent the Holy Spirit to give the penitent the experience of an assurance of salvation—these were the basic doctrines uniting all Protestants; and, of course, they implied the errors of "Romanism" with its insistence on meritorious works, sacramental means of grace, and "pagan-like ceremonial", all of which were frequently and roundly excoriated by the preachers. Protestants generally went to church in those days, if for nothing more than to save their reputations; and the sinner who did not repent and reform, and "accept Christ" was treated to the horrors of hell, to keep his faith and morals right. Your Protestant neighbor also said some daily prayers, and grace at mealtimes.

But how times have changed, and Protestants and their ministers with them. Church attendance diminishes increasingly, and ministers become daily more modernistic in the hope of attracting their people to the pews. The public-school provisions for physical fitness, and the various organizations for youth leave but little time or attraction for the colorless church, or for the stories of Sunday school. Anyhow, children, as they grow older, cease to believe these Sunday school stories, just as they lose faith in Santa Claus. For, haven't they overheard things, perhaps in their homes, too, which disillusionized them? And if these religious things had any practical value, or were really knowable like truths in other sciences, wouldn't the glorious public school teach them, also? As a matter of fact do not some omniscient professors insinuate that miracles are opposed to science? How, then, can these young modern Americans respect those Victorian traditions of the dark ages? And why should they go to church when parents can get along nicely

without church? Isn't the Sabbath made for people to go places and have picnics, and isn't the car rearing to go? In fact some ministers keep in step with this outdoor cult by shutting up shop during the summer. No wonder that this generation is witnessing the transition of the Protestant mind to neo-paganism.

The ministers, to offset modern tendencies, have aimed to make their services as attractive and as palatable as possible. They must keep up with the modern spirit. And so the horrors of hell must no longer be depicted. The people must never be depressed or bored in church. The minister must meet church-goers at the door with the glad hand, and the pulpit must become a place of unalloyed cheer and inspiration, not so much for the life hereafter, but for the life that is. The sermon theme and the musical programme must be arresting, and attractively advertised.

This modernistic spirit has weakened the faith of many of the preachers themselves. To an ever increasing number Christ is just another world teacher, and some of His teachings are hardly suited to this day and age. Isn't there evidence of evolution in all things, including religion? As for the layman, he no longer reads or interprets the Bible for himself. Is not that what he pays the professional preacher for in these days of efficiency, and economy? Thus it is that the more popular churches and preachers are also the more modernistic. But it is only the truth to say that the stricter evangelical sects, such as Baptists, Lutherans, Holy Rollers still cling to the traditional Protestant beliefs.

Whence, then, are our converts? Of those who have been under the influence of Protestant preaching our best prospects are to be drawn from the modernistic churches. These certainly will be least burdened by anti-Catholic bias, for it is no longer in good taste for a prominent minister to speak disparagingly of things Catholic; political events of recent years, together with Catholic radio broadcasting, have greatly helped to allay and dispel bigoted notions. And, modern Protestantism is confusing and unsatisfying to many religious-minded adherents. Those who frequent the so-called evangelical churches seem to derive spiritual satisfaction from the old style sermons and

they do not get rid of their anti-Catholic heritage so easily. Hence they do not often become Catholics.

It may be said, then, that the majority of our converts are drawn from those who are Protestants in name only, and who seldom, if ever, attend a church. Of course, there are priests who think otherwise, and who maintain that a practising Protestant has more that is akin to Catholicism. But my experience bears out my contention, and I think that if all priests were to tabulate and sift their experiences, they would agree with me; for we must remember that the chief obstacle to conversion is anti-Catholic bias, which is more likely to be nurtured in churchgoers than in those who are unaffiliated, and who observe and think for themselves.

Speaking of observation, the Catholic Church has everything to commend it to a sincere and discriminating soul. We have unity, authority, and super-nationalism. We have the historical background, and apostolicity. We have holiness, nuns, monks, and a celibate clergy. We have an attractive ceremonial, and soul-satisfying worship. We have the prestige which is born of the Church's humanitarianism, and her great social and charitable enterprises. Finally, the Church's international character is no obstacle to that practical patriotism which is characteristic of Catholics everywhere. By comparison we are indeed unique.

Why then, it may be asked, have we not more conversions? The chief reason is because all these commendable characteristics of ours have been misconstrued and maligned by traditional Protestantism. The very unity and authority of the Catholic Church have been accounted as dangerous and tyrannous—suppressive of all individualism. Virginity and celibacy have been played up as impossible and hypocritical ideals. Catholicity and apostolicity have been made to appear as antagonistic to patriotism and progress. The Church's liturgy has been represented as the child of paganism. History has been poisoned against us. The history of Europe is the history of the Church, and all the crimes and evils of Europe have been traced to the Church's dominating influence. The human element of the Church has been insisted on throughout the pages of history, whilst its divine element has been disregarded, or explained away. Progress has been made to appear as dating

back only to the time of the Protestant Reformation. When, in the days to come (and they have already begun), history traces our modern evils to the Protestant Reformation, the Church will have a fair competitive chance, and once more the lines will be drawn for the big battle between Catholicism and paganism. That day is fast approaching.

But to get back to our question—what has been the occasion of the greatest number of conversions in America? In the past at least, every experienced priest will point to those whose intention was to marry Catholics. Whilst marriage and intended marriage with Catholics have drawn the greatest number of converts, this is no argument for mixed marriages; because mixed marriages are also the occasions of the greatest number of Catholic defections. And all conversions traceable to marriage with Catholics have not been sincere nor permanent. Yet, if every priest insisted that the non-Catholic party submit to a number of instructions, the very high percentage of unhappy mixed marriages would be considerably diminished, and we would have more conversions too.

One would think that missions and lectures to non-Catholic audiences should result in some conversions. But our experiences in this diocese warrant no such assumption. A mission for Catholics to which non-Catholics are invited, seems to be far more effective than the so-called non-Catholic mission.

Quite a different question rises about lectures to non-Catholic laymen. The difference is psychological—people are more interested in a good lay preacher than they are in a professional. The Catholic Evidence Guilds in England have done wonderfully well; and if that be true of a country where the state church is Protestant, surely we must not overlook its possibilities in the United States where fair play is regarded as a cardinal virtue. Our Catholic Evidence Guilds are growing rapidly and they meet regularly in national convention. The Knights of Columbus are contemplating nation-wide Evidence Guilds, and they deserve the coöperation of every priest and lay person.

Another source of conversions is the acquaintance of Protestants with good priests. If more of our priests would strive to be more friendly to all of their Protestant neighbors, we would have more converts. I have known of several instances in my limited sphere where priestly friendliness begot a liking

for the Church, and resulted in conversion. I even know of a rural priest who had a habit of picking up children irrespective of creed, and driving them to the lake for a swim. One of these Protestant children is now about to enter the novitiate of a religious order.

Sometimes Catholics take their non-Catholic friends along to church, and conversions have been traceable to such apostolic work. Our Catholic people should do more of this, always assuring the non-Catholic that nothing offensive to Protestants will be heard in church. No priest has any right to insult Protestant convictions. The preaching of positive Catholic doctrine will most effectively imply the fallacies of Protestantism.

The Catholic press has started many a Protestant on the long road home. Without it we might have had no Newman, nor many of the distinguished converts who reasoned their way into the Church. But one must be judicious in the choice of literature for non-Catholics. For some, logic has no meaning; others are not attracted by symbolism; and all are positively repulsed by the showing up of Protestantism in all its moods and tenses. Tit-bits from Protestant writers praising things Catholic seem to have much weight with Protestants. It seems a pity that American Catholics cannot have a daily paper which commands the prestige that the *Christian Science Monitor* enjoys. But even if we had, it would not achieve much amongst non-Catholics unless Catholics showed something of the zeal of " the scientists " in displaying such a paper in public places.

Lastly, but by no means least, comes the radio to serve the propagation of the faith in America. The quality of Catholic broadcasts is something to be legitimately proud of. Why, then, do not Catholics and priests take more pains in acquainting the public with the hours, stations, and topics of these programs? It is a well-known fact that many conversions have already been traced to radio preaching; and surely there must be many more on whom the Catholic radio broadcast is exercising wholesome influences. The absolute privacy with which these broadcasts may be listened to in non-Catholic homes makes the radio the modern vehicle of instructing the greatest number, with the minimum of effort, and without the slightest embarrassment either to preacher or listener. To my mind, the possibilities of the radio are the greatest of all, if we would

only do our share in advertising such programs as they deserve to be advertised.

A final but very practical question is how to approach different types of non-Catholics. For the Fundamentalist the analytic method seems to be the best. Accept his Bible as the rule of faith and from it prove individual doctrines. For instance, combine the sixth chapter of St. John with the accounts of the Eucharistic institution and with St. Paul's Eucharistic references. For such people the primacy of the Pope and authority of the Church must not be treated too soon. However, each Protestant is more or less of a law unto himself, nowadays especially; and so one has to feel his way with the individual, and learn what is his natural bent. Is he of the logically-minded type? If so, you may first establish the authority of the Church for him; the rest is easy. Is he of the emotional or esthetic type? Introduce him to the Church's liturgy, especially to High Mass and Benediction. Is he of a good living type? Tell him about the lives of nun, monks, etc. Is he historically minded? Quote Patrology and explain to him how the Reformation happened. In a word, capitalize on his characteristics. In the life and doctrines of the Church you will find something akin to him. Begin with that, and let the transition be easy and natural. But, of course, God's grace is the paramount factor in all true conversions, and the catechumen must be exhorted to pray from the start. His instructor should also offer vocal prayer before and after each instruction.

The nursing of newly made converts is very, very important. I have known of some distressing experiences simply because all the responsibility of nursing God's newly made children was turned over to the Holy Ghost in the Sacrament of Confirmation. Converts remain human even after they are "born again", and unless there are new and Catholic friendships to compensate for their lost friends, there is danger ahead. The viewpoints of converts must undergo a radical transformation—a fact little appreciated by Catholics. It is no simple matter to get acclimated to new modes of thought and new surroundings. Catholics must be at least as zealous as Protestants in making converts feel at home in the Catholic Church. If they were, there would be less convert leakage.

Never was a time more propitious for making America Catholic. Protestantism is breaking up, and releasing millions, who are looking around for a new allegiance. They "stand in the market-place idle" whilst there is plenty of work for them in the Lord's vineyard. Of these millions, some will go along with the new paganism which Protestantism is compromising: some will be picked up by the ever vigilant, ever zealous evangelicals; but the majority will go into the camp of the indifferentists, who are religiously unemployed. "The harvest is great, but the laborers are few." And what incentives there are for present-day missionary work even from a human viewpoint. Anti-Catholic bias has been mortally wounded by political events of recent years. The "New Deal" is friendly to the Church's social and economic teachings. The masses are divided between Catholicism and Socialism, but they prefer Catholicism. The public mind has become more or less of a blank in religious and social matters. Let us fill it and form it with wholesome Catholic doctrine. Let us all, priests and people, become convert-minded.

In the August 1933 issue of *The Delineator* there is an article by William Lyons Phelps (of Yale) entitled "Is Religion Dying?" Mr. Phelps finds that "the Roman Catholic Church is gaining every day in what are nominally Protestant nations—Great Britain and America"; that "the Catholic Church is growing not only in numbers, but in quality"; that "if the Catholic Church should modify her faith, she would be lost"; that "she gives you something for your money. Catholics believe and teach that religion is the most important thing in the world, and give to their audiences religion—not a pale and anemic substitute."

Thousands of intelligent non-Catholics have read that article coming from the pen of a prominent Protestant, and educator. Mr. Phelps also finds that there are only two other religious systems having prestige in America, viz. Christian Science, and Southern Evangelical Old-time Protestantism. He attributes the collapse of Protestantism (outside of the South) to the advance of physical science, especially of astronomy; and maintains that the loss of faith begins in the pulpit, and is engendered therefrom. "A man in the pulpit without faith ought to be somewhere else", he says.

Yet, he infers that there is a great future for Christianity, especially for the Catholic brand of it, because "the person Jesus Christ is more admired and respected to-day by a larger number of *intelligent persons* than at any previous age since His birth"; that "no possible scientific discovery, no possible advance in thought, no change in the structure of economic or political development can injure Him, or lessen His grandeur, —because *He is so far in advance of the most modern men* that it will take centuries to catch up with Him"; that "the time will come when society will be organized on His principles."

Professor Phelps seems to have the vision to clarify a situation, which, to most Protestants, must seem perplexing. His findings should be an added incentive to us priests to "lay down our nets" for a great draught of converts. But we must plan wisely and intelligently and coördinate our efforts, if we are to have anything like the mass conversions of other days, and of the English Church of to-day. In England the Church is more convert-minded, and gets results which we do not get. In England the Church concentrates more on the educated and professional classes, realizing the influence of such converts on the masses. That, also, was the way of St. Patrick in Ireland; he instructed first the kings, the clan chieftains, and the bards. It was this method of beginning at the top that Christianized Europe in so short a time. "Cujus regio est religio" bears more than one interpretation. Let us suppose that in every diocese there was a Convert Council to direct and encourage parish convert clubs, might we not hope for results?

The parish convert clubs could, for instance, secure the names and addresses of the school teachers, doctors, lawyers, judges, etc. within the confines of the parish. It would cost but very little to have the month-end editions of *Our Sunday Visitor* mailed directly from Huntington to the civic leaders of the community. And who is so pessimistic as to believe that some of the seed would not fall on good ground?

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IS THE PRIEST INTERESTED IN THE DOCTOR'S ATTITUDE TOWARD "RHYTHM"?

To the Editor, THE ECCLESIASTICAL REVIEW.

Some time ago it was the present writer's privilege to address the Catholic Physicians' Guild of Long Island on the Ethical Aspects of the Rhythm Theory. While this subject has already been adequately treated in the columns of the REVIEW [1], the conclusions on the practical attitude of Catholic physicians toward the theory may be of interest to your readers.

There is first of all their attitude toward Rhythm as a purely scientific theory. Certainly there is an increasing demand for competent technical advice on Rhythm. The priest in the confessional cannot be expected to give this advice, even in cases where the practice of Rhythm would be fully justified. His first thought is naturally to send those who consult him to a Catholic doctor. It has happened too frequently that the Catholic doctors so approached have waved the theory aside as worthless, and "long since disproved." Now it is true that the sterile period is not yet recognized as an absolute and universal law: but the concordant testimony of eminent gynecologists from many parts of the world shows that it is neither worthless nor disproved.

Two reasons may underlie this attitude on the part of the doctor. The first is ethical. He personally may deem the practice immoral, or at least morally questionable. But in this case he discredits the Church, whose moralists have conceded the qualified morality of Rhythm, after study which is perhaps more competent and more profound than that of the doctor. The second is that the doctor may reject Rhythm on *a priori* scientific grounds, without taking the trouble to study it, and in the face of extremely weighty medical approval. In this hypothesis, the discredit falls entirely on himself. On the other hand, if the doctor gives haphazard and hearsay information, because of insufficient scientific preparation, the confidence of his patient is likely to be betrayed.

It would appear therefore that the Catholic doctor should look upon a thorough and open-minded investigation of the scientific aspects of Rhythm as a duty to his profession, to his

[1] *Cf.* John A. Ryan, *Moral Aspects of the Rhythm Theory*, July, 1933.

patients, and to the Church, with whose priests he may well coöperate for the welfare of hard-pressed married couples. Any other stand that he may take will undoubtedly lead to an increased and regrettable trend of Catholic patients to non-Catholic physicians, whose ethical "broadness" is capable of doing much harm.

All this is not to say, however, that the periodic abstinence system is universally approved, simply because it is scientifically tenable. For this guidance in disseminating information on this theory, the doctor may well follow the principles suggested for confessors by the Sacred Penitentiary, which counsels that such information be given only with the greatest prudence and caution, and in general only as a last resort against onanistic or contraceptive practices. The reasons for this prudent reserve may be summarized as follows.

1. The theory is not yet accepted as scientifically certain. Many gynecologists of note have made the reservation that an extraordinary ovulation throws all the calculations out of joint, and that this phenomenon is by no means rare. The advocates of the theory themselves admit that it is applicable only to women of normal menstrual cycles, and that considerable extensions of the safe period have to be made to provide for variations in the length of the cycle.

At its best, the theory is sufficiently difficult to apply. The priest or doctor advising the use of this method must consequently realize the danger of an unlooked-for pregnancy, and the very real possibility that this in turn might lead to an abortion. At any rate it must be made clear to the patient that there is still a margin of uncertainty, if not in the theory itself, at least in its application. Moreover, the doctor must not take it upon himself to extend the period of continence beyond the necessary limits, merely to insure the success of the measure, because this would lead to the same inconveniences as total abstinence. As the now well-known article in the *Collationes Namurcenses* puts it: "Hence there will follow to those married people refraining from intercourse except in a measured period, a restraint on the senses and an anxiety of mind quite contrary to the spontaneity of love, health of body and peace of soul."

2. The imparting of this knowledge, with the information that the practice has received the approval of the Church, might give rise on the one hand to scandal, and on the other to positive abuse of the method. To a mind untrained in the niceties of philosophic distinction, there is no great distance between using a calendar to take advantage of a recurrent safe period, and using a contraceptive instrument to make the period safe. To such a person it will be vain to explain that it is not so much the end of contraception that has drawn the fire of the Church as it is the unnatural means advocated by the birth controllers. Both the Catholic Church and the Catholic doctor may thus seem to have assumed the rôle of "counsellors of infecundity."

To offset this possible misunderstanding, it will be wise to stress the fact that only a grave reason, such as an already numerous family, the precarious health of the mother, danger to her life in a pregnancy, or the real inability of the parents to provide for a child, can justify the practice of Rhythm. Thus it will be made clear, without any excursions into the metaphysics of the subject, that what is morally permitted is not the *prevention* of births purely and simply, but the *regulation* of births in the concrete circumstances in which each married couple is placed. Furthermore, the doctor will spare himself the need of giving difficult explanations, and the danger of aiding abuses, by offering information on this subject to only three classes of people: those who have been advised by a priest to consult him; those whom he himself knows to have sufficient ethical ground for the practice, and those who are already addicted to the use of contraceptives.

3. Lastly, the doctor must keep in mind that the practice of Rhythm requires, in ethics, the consent of both parties. If one is reasonably unwilling to give this consent, the insistence of the other would constitute a grave injustice. Some married persons would refuse consent simply because it involves a period of continence. Others, for whom the mere physical deprivation would present no hardship, nevertheless find the mathematics of the Rhythm theory repellent. They rightly regard the act of marriage as the symbol, expression, and ultimate consummation of marital love in its spiritual and physical integrity, in its generous and self-sacrificing spontaneity. Such love is

not ruled by a calendar. Given serious reasons such as those above alluded to, the partial continence involved in the practice of Rhythm would itself be an evidence of affection and consideration, and mutual consent would not be difficult. But if there were no such serious reasons, a love which would systematically refuse sexual expression in all but sterile periods would be a love committing suicide by selfishness. Even mutual consent would not save it for long: but if one party insisted on the practice against the other's will, the wife would feel that she was being made a mere instrument of the husband's pleasures, or the husband, that the wife would surrender herself only when it cost her nothing to do so. The "ultimate gift" would become a most obnoxious duty, granted unwillingly, used without joy; and the act which should be a symbol of perfect spiritual union would degenerate into a source of discord, distrust, and unhappiness.

This is no mere juggling of abstract possibilities. It is a matter of positive knowledge that the intrusion of the calendar as the arbiter of physical love has more than once already turned affection into hatred. Here experience confirms the teaching of the Church that the desire for children is as much a part of marital love in its spiritual or psychic aspect as generation is of the physical cycle of marriage, and that systematically to deny that desire without grave reason is the death of love itself. The doctor must therefore not instruct one party to the prejudice of the other, and should be as sure as possible of the party's motives before instructing at all.

In conclusion it may be added that for the present the Rhythm theory at least offers a practical solution for certain grave family difficulties, and a remedy for grave moral ills. Quite possibly it may become in the future the basis of a more completely rational and equitable regulation of the physical relations of marriage. It is devoutly to be wished that Catholic doctors in general will be found ready and able to extend the benefit of this discovery to those who need and deserve it.

WILLIAM GRANGER RYAN.

Richmond Hill, New York.

MORAL AND RACIAL SAFETY FIRST: "RHYTHM".

To the Editor, THE ECCLESIASTICAL REVIEW.

As a method of spacing births in accordance with health conditions and economic circumstances there is no valid objection to the reasonable use of the safe period. Nature has placed two factors side by side, the fertile period for the obvious end, procreation, and the sterile period for the self-evident purpose, physiological rest and recuperation and the decent supporting of one's offspring. Hence nature herself gives us the cue to a moderate and reasonable alternation in the use of both fertile and sterile periods. We advisedly take our cue from nature's primary end, for if that be well ordered, the secondary purposes will know their place and take care of themselves.

It is plainly a perversion of both reason and instinct to perpetually isolate the two except for grave reasons. It is evidently a perversion both in the natural and the moral order to set aside or frustrate the objective and primary end of marriage—procreation and care of offspring—for secondary and subjective considerations. Only objective and proportionately grave natural obstacles or difficulties indicate and allow the perpetual and exclusive use of the sterile period, with the intention of avoiding parenthood. The practical effectiveness of the Ogino-Knauss method of calculating the sterile period is admitted. In so far as the accuracy and applicability thereof may influence the morality of the practice by affecting and effecting the user's intention, theologians may no longer take it for granted that the natural method is purely negative in its results and altogether natural in its purpose.

Can we truthfully say that natural birth control is truly negative when an accurate application of the method renders it just about as positive in its results as are artificial devices. "Little accidents" sometimes are potent and perhaps providential factors correcting the outlook and method of hitherto selfish men and women. Unnatural purpose may thus be changed to procreative love and desire *de futuro*. But in itself and in its circumstances as long as it persisted, the unnatural and sterile purpose was unjustified. The commendable acceptance of the unwanted child and the refusal to murder it *in ventre*

does not legitimate the unnatural intention and conduct of the past, but it may normalize and naturalize and render moral the conduct of the future. The occasional results in natural birth control do not change the essential purpose any more than do the accidental results of unnatural methods. If artificial birth control is evil *in se* and *qua* act, then natural birth control perpetually practised without justifying circumstances is evil *per intentionem*. Only in extraordinary circumstances does it become legitimate. Outside of these cases it is a grave deordination of nature and reason, a perversion of primary ends and a glorification of the secondary; a subordination of spiritual and moral factors to merely sensual gratification; a perversion of the duty sense and a glorification of the pleasure sense.

Natural birth control not only deprives man and wife of a most important and in many cases a necessary condition of a happy and virtuous marriage and deliberately exposes them to many and varied moral evils involved in a selfish and pleasure-seeking existence, as Monsignor John Ryan has pointed out [1], but also *is* morally evil in as far as it deliberately and without a proportionate grave cause denatures, sterilizes and degrades conjugal love, making it a symbol of an empty soul and a selfish spirit. Birth control, in its moral aspect, is rather the effect than the cause of moral evil, proceeding from a degraded condition or at least degraded ideal of marriage. I say degraded condition of marriage advisedly, for many couples get married with the express or implied condition of not having any children. The degraded ideal of marriage is the result of the pagan idea that marriage is a mere convention for mutual convenience and gratification rather than a divine institution carrying with it not only the privilege but also the duty of accepting children. To circumvent and frustrate nature and at the same time pretend to leave things to nature is a self-evident delusion and a perversion both of instinct and of reason.

It is, I think, to the everlasting credit of physicians and other lay writers to have pointed the way to a more accurate statement of the moral principles involved. [2] Monsignor Ryan

[1] ECCLESIASTICAL REVIEW, July, 1933.

[2] *The Acolyte, Fortnightly Review*, 1934, *passim*.

gently takes Father Parsons, S.J., to task for finding it hard to see that the practice of unjustified natural birth control is more than a venial sin by countering that he himself can easily conceive circumstances in which this deliberate, selfish and perilous course would be mortally sinful—at least *materialiter*. The former is undoubtedly right in holding that the morality and even the gravity thereof depend upon objective circumstances, and yet he himself has not, to my knowledge, formulated a definite and basic statement of the moral principle involved. We can safely dismiss complete continence and continuous refusal of conjugal relations as quite rare in our day, though we admit that lesser reasons are required for the exclusive use of the safe period than for resort to them; and we even advise the safe period as a substitute for complete continence and continuous refusal, even when these extreme measures might be justified.

We do not fully agree with Monsignor Ryan when he claims that a more serious reason is required for one of the parties to refuse intercourse during the fertile period than for a mutual agreement to use only the sterile period. That would depend on the *purpose* and the *contemplated duration* of the mutual agreement. To refuse the debitum at one or another time during the fertile period might indeed inconvenience or even tempt the husband to anger and perhaps to unchastity, but, after all, the husband's rights are restricted to what is in harmony with law and the purposes of marriage. The husband's right to the secondary purposes of marriage bear no comparison to the essential and primary rights of marriage itself. Hence it would be a much greater evil for the wife to enter a mutual agreement with her husband to perpetually restrict themselves to the safe period than it would be to refuse him at one or another time during the fertile period.

A much lesser reason is required to refuse the secondary rights of the husband than to frustrate the primary purpose of marriage. This leads us to a formulation of a principle that will cover all cases and is amenable to a humane and reasonable application. The exclusive use of the safe period is lawful as a method of timely spacing but not for total prevention of conception and birth. Ordinary circumstances justify the natural and reasonable spacing of children. Only extraordi-

nary and proportionately grave physiological, physical, economic circumstances justify total natural birth control. Natural and " negative " birth control, practised without proportionately grave and justifying health or economic reasons, becomes unnatural in proportion as the results are known to be positive and in proportion as the unnatural purpose of childlessness persists as a habit. Such unwarranted practice constitutes a grave deordination of the primary procreative instinct as well as a perversion of reason, in so far as good order requires the subordination of secondary purposes to primary end and of the sensual elements in love to the spiritual.

In as far as time and purpose are *per se* connected with the procreative desire and willingness to accept children, it is imperative to insist upon the *alternation* of the fertile and sterile periods, rather than tolerate the *complete isolation* of the two, except in extraordinary and grave circumstances. Whereas artificial devices are morally evil *in se* et *in actu,* the natural method is moral or immoral—according to the objective circumstances and the subjective intention justified by said circumstances. Unless there be a grave reason based on objective circumstances, it is ordinarily a grave sin deliberately to frustrate procreative love, no matter how completely and naturally the act itself is performed. For a completely natural and morally good habit presuppose not only a natural means but also a natural, reasonable and well ordered morally good end. A well ordered good end presupposes and demands the priority of primary end to secondary purpose.

Whether limiting one's family to two or three children is even a venial sin or at most only venial depends on the objective circumstances of the case and the subjective conscience of the individual. I can conceive circumstances of normal and well-to-do parents who could beget and support ten children without any appreciable hardship. On the other hand there are cases where poverty-stricken parents can hardly support three; but I find it harder to lay down a satisfactory norm for this case unless it be that duty should correspond to physical and moral ability. The greater menace to the race will come when the ordinary classes become infected with the selfish philosophy of isolationism now practised by the well-to-do and professional classes.

To speak of birth control on Catholic lines or to put the propaganda for natural control under the aegis of supernatural religion, as Father John O'Brien [3] and others seem to attempt, is not only illogical but also quite imprudent. Why not put it where it belongs, namely, in the category of natural law and keep it on a fundamental basis, without confusing it with the supernatural sphere? Supernatural motives may enter to elevate the practice into the supernatural sphere, but this presupposes self-control and self-devotion, not self-gratification. A prudent and well informed confessor will generally leave the solution of cases with irregular cycles to the physician. Both physician and theologian have the duty of safeguarding and defending the natural law by a reasonable correlation of natural method and natural purpose and a due consideration of the time element in relation to physical and moral purpose. Neither medics nor clerics dare compromise moral principle, lest they destroy the very soul of chastity. They must do all in their power to alter the modern tendency of justifying moral indifference and of glorifying lust. They must counteract the pleasure sense by a sense of honor and of duty. If they cannot supernaturalize men's motives in married life, they can at least abstain from propagating principles that tend to confuse the minds and pervert the hearts of those who thus far have avoided unnatural methods and unnatural purposes in the procreative, not merely amative, function. No real gains can be made at the expense of moral principle. Racial extinction is the price of moral decay.

ALBERT F. KAISER, C.PP.S.

Cleveland, Ohio.

[3] *The Church and Birth Control.*

PREACHING FROM MANUSCRIPT.

To the Editor, THE ECCLESIASTICAL REVIEW.

It is well that Monsignor Henry has brought the subject of "Preaching from Manuscript" to the fore and it is gratifying to note that neither the Monsignor nor the authorities he cites are willing to lay down hard and fast rules in the matter. As he so well observes, the manuscript preacher may reply to his critics in the words of St. Paul to the Romans 15:4, 5, " . . . let every man abound in his own sense."

No one, I am quite certain, would care to have the burden of proving that because a sermon is read it is poor or because it is preached it is excellent.

With this view, it strikes me as somewhat surprising that Monsignor Henry apparently wishes to summarize his discussion with the conclusion reached by Etter (p. 443) " . . . the conclusion is inevitable that the original and time-honored mode of speaking without manuscript is the best for all times and for all men, and calculated to produce the most efficient preaching". To which the rejoinder might very well be: *Quod est probandum.* Surely this is not the conclusion of the authorities which the Monsignor quotes: Fr. O'Dowd, Pattison, Broadus, Newman, Potter.

If he at all wishes to have the Etter citation settle the question, then it is difficult indeed to follow him when he quotes Cardinal Newman's views as evidently opposed to manuscript preaching, almost immediately adding Gladstone's comment as to how impressively Newman read his sermons, followed then by a quotation from Newman favoring the preached sermon, qualified by: " Of course, all men will not speak without book equally well, just as their voices are not equally clear and loud, or their manner equally impressive."

I really believe that it is Monsignor Henry's conclusion, as I have hinted above: *Disputatur inter auctores.* I gather this from his statement: 'Neither can it be my present intention to argue the pros and cons of this business of preaching without manuscript."

Clearly, however, as Monsignor Henry shows, Cardinal Newman for one, distinguishes between reading and preaching, and no one, I think, will question the distinction. May I

suggest that we, here in the United States, do not understand the term "reading" in exactly the same sense in which the Cardinal uses it? We really mean, it seems to me, preaching from a manuscript, which, I contend, is not with us the same thing as merely reading.

We understand by mere reading that which, say, the Clerk of the Senate does when he reads a bill to that body and in which he himself has no interest. Such an operation in a pulpit obviously would be ineffective, not to say very much at variance with the purpose of preaching the word of God. In this connexion, it might be well to note the difference between the Clerk of the Senate reading a bill and the President of the United States delivering his message, from a manuscript, mind you, to the Congress on the state of the nation.

It is our custom, I know, to go to the pulpit emyty-handed, but I can find no good reason for adverse criticism of one who takes his manuscript with him, provided he does not merely read his sermon but rather preaches from his manuscript.

CHARLES J. GALLAGHER, S.J.

Brooklyn, New York.

Reply.

Father Gallagher intimates a fairly strong distinction between merely reading a sermon and preaching from manuscript: " . . . I can find no good reason for adverse criticism of one who takes his manuscript with him, provided he does not merely read his sermon but rather preaches from his manuscript". I quite agree with him in emphasizing such a distinction; for, as the old song hath it—

> It very much depends upon
> The way in which it's done.

John Henry Newman's example whilst an Anglican could not be safely followed by others, as the analysis of Newman's manner by Gladstone sufficiently indicates. Nevertheless Gladstone does not make the distinction between "reading" and "preaching": "His sermons were read, and his eyes were always bent upon his book", said Gladstone. But there was "a seal" upon Newman, and his sermons were singularly impressive. My own

view (as distinct from the writers quoted by me) was intimated on the first page of my article: "In selecting a method of delivery, the priest will doubtless consider his capabilities and his peculiar circumstances as well as the capabilities and circumstances of his hearers, but his choice will also be conscientious" (page 35, footnote 2). That is, a preacher will adopt what he considers the best, not the easiest, method.

H. T. HENRY.

THE ATTENDANCE PROBLEM AT CATECHISM CLASSES.

To the Editor, THE ECCLESIASTICAL REVIEW.

It is impossible to read the article of Father J. F. Henry, S.J., in the January issue of your review without admiring the zeal of the author for souls which were no responsibility of his. Without detracting from his merits, however, we can criticize the viewpoint, far too common in our country, from which he seems to view the catechetical field, namely, that children will come to catechism classes only if drawn by some attraction other than religion and that Sunday afternoon is the proper time for instruction.

Now our catechism classes are important; their value to public-school children cannot be exaggerated. Why then minimize their importance in the eyes of the children by making sports, parties, and petty rewards the reason for attendance? Such enticements, it is true, draw a crowd quickly; but it will diminish as rapidly as it gathers. For a certain type of child such things have no attraction at all. The child will think of Catholicism just as we present it, as something intrinsically worth while, as the revelation of the Almighty, as a life to be lived—or as a pleasant change from the neighborhood picture show.

Again, the weekday religion class after school hours dissociates the mind of the child from the religion-for-Sunday-only impression which the Sunday school gives, and associates it with the only great institution with which he has come in contact—the public school. If classes are conducted as seriously as his school classes are, beginning on time, with prepared instruction, with written examinations, and with reports to his

parents, then religion becomes as important as, and by skilful instruction, more important than, his secular subjects.

Then, such methods as Father Henry suggests are unnecessary, and often useless. The child after all is a man; he has a soul and he can appreciate, even if in a childish way, the needs and the aspirations of that soul. Our Catholic religion was fashioned by God to fit every requirement of his soul. The doctrine of the Church on heaven and hell, on confession and on the Real Presence exert on him as real an influence as they do on an older person. The tenets of our faith are a most powerful motive for attendance. Besides this we have God's grace, which produces extraordinary results if we work with it. We fill our parish schools despite the superior physical equipment of the public schools, and we can get the remainder of our children to religious instruction by following the same systematic methods and by placing a bit more reliance on Almighty God and a little less on Babe Ruth. A proper presentation of the need of religious instruction to parents, regular hours of instruction, well prepared lessons and a check-up of delinquents enable the writer, assisted by eight sisters, to give week-day instruction to some 1,600 children. The boys come twice a week, as do the girls. Besides that, we see to it that 1,000 more children who have been confirmed, plus over 700 high-school students, attend Mass and receive the Sacraments regularly. Our Communion record of last year (over 110,000) shows that these methods produce fairly satisfactory results.

Another consideration which ought to make us view the catechetical situation in a different light from Father Henry is this—there are far too many children to be instructed to give the priest time for anything but an instruction and a check-up of delinquents. We have as many—perhaps more—children in public schools as we have in our own, and when the priest has spent the afternoon giving a well prepared instruction to the children, and part of the morning and a few hours of the evening visiting the homes of absentees to insure their presence on the morrow, and incidentally to remind the child's parents that attendance at Mass and the Sacraments is one of the marks of a true Catholic, when the office door closes behind the last caller, when the "Sacrosanctae" is at last said, the writer

thinks that the parish priest is entitled to whatever rest he can get.

The solution of the attendance problem at catechism classes is not play for the children. The answer is a systematic effort to get them to class.

1. There should be a duplicate of the Catholic school organization in each diocese, with a center in each parish in the parish school.

2. There must be a standard curriculum of religious instruction prepared by persons *experienced in teaching religion to public-school children.*

3. The teachers should be paid. Sad experience teaches that volunteer assistance, with few exceptions, is worth just what it is paid. It is better than nothing; and that is all that can be said for it. To teach these children we ought to have experienced lay teachers, or still better, sisters of some of the communities which are dedicated to this work, the Trinitarians of Holy Trinity, Alabama, the Missionary Catechists of Huntington, Indiana, the Missionary Sisters of the Divine Child of Buffalo, New York.

4. Besides, there must be in the parish a check-up of delinquents by the priest and sisters by means of home visitation.

JAMES JOHNSTON

Reply to James Johnston.

1. I admire any one for disagreeing with me if I held as *general principles* "that children will come to catechism classes only if drawn by some attraction other than religion and that Sunday afternoon is the proper time for instruction". During the twelve years in which I have been engaged in this work, the largest and most successful centers with which I was connected had no play nor other enticements except the attraction of religion and successful classes; and the majority of these centers did not meet on Sunday afternoons. Those centers mentioned in my article were picked at random to emphasize certain other points. Sunday afternoon happened to be the only time on which two of them could possibly have been held.

2. There are, however, droves and droves of children who will not come near a religious instruction class unless there

are games or other attractions to bring them. Then it becomes a question of either the neglect of the child's eternal salvation, or the use of some innocent legitimate means to attract him. If such means are wrong, then Saint John Bosco was all wrong, because he was strong for these methods, in theory and in practice. As a result, I firmly believe he helped save thousands of souls that would not have come near an instruction class otherwise. The recreation is before or after the instruction, not part of it.

3. "The child, after all, is a man". True, in a certain sense, but the child, after all, is still a child. "When I was a child, I spoke as a child, I understood as a child, I thought as a child. But when I became a man, I put away the things of the child" (I Cor. 13, 11). St. Augustine uses the expression "puer pueriliter". There are too many of our so-called "Catholic" children who are given practically no incentive either through precept or example for attending a class of religion. Their parents are separated or indifferent; the children may go to Mass occasionally, but miss just as often. "The tenets of our faith are a most powerful motive for attendance", but not for them, because they know practically nothing of these tenets and care less. They respond readily to the attraction of games, and those incentives which appeal to children of this type. Thus they are brought in contact with these tenets of faith.

4. "There are far too many children to be instructed to give the priest time for anything but an instruction and a check-up of delinquents". I would go further and say that it is impossible in many cases for the priest to do even this much. What the "different light" in which I view this matter is, I cannot imagine.

5. "Standard curriculum—persons experienced in teaching religion to public-school children". "The teachers should be paid". Surely anyone who gives his life to the salvation of souls would be most desirous of securing the best trained, most competent and most experienced teachers, and would like to see them rewarded in the goods of this world as well as in those of the next. *But,* as too often happens, and we see in daily experience, if neither of these desiderata is at hand, then should we stand by and let the neglected children run along

merrily to perdition, whilst we fold our hands until ideal conditions arrive? I do not think so. I think we should go to work and save what we can while there is time to save, using the best teachers available, and doing our best to train them more and more efficiently.

6. In conclusion, allow me to congratulate my critic on his great zeal for souls and his evident success. It is consoling to realize that we are all striving for the same great end, and seeking the best possible means to attain that end, namely the salvation of the souls of these neglected little ones.

J. F. HENRY, S.J.

Chicago, Illinois.

PASTOR'S AUTHORITY IN EXEMPT INSTITUTION.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the REVIEW for September, 1934, pp. 308-309, it is asserted that if the local Ordinary by virtue of canon 464 completely exempts a hospital from the authority of the pastor of the district and confers exclusive power for marriages on the chaplain, the pastor "cannot without delegation from the chaplain or the Ordinary assist validly at marriages within the institutions". A number of authors are cited. But these authors do not support this thesis.

1. No one questions the right of the Ordinary to exempt the institution from the pastor's authority. The chaplain would then be a quasi-personal, but not a territorial pastor. The Sacred Congregation of the Council tells us that the chaplain in the above circumstances can assist at marriages in the building, but only "pro personis sibi creditis", not when both parties are externs.[1] If he were a territorial pastor he could marry validly even strangers (canon 1095).

2. Now in whose territory is this exempt institution? The same Congregation, on 12 March, 1910, ad VIII, answers officially that an exempt church or regulars situated within the limits of a parish is juridically within the territory of the pastor of the district in so far as valid assistance at marriages is concerned.[2]

[1] February 1, 1908.

[2] *A. A. S.*, II, (1910), pp. 194-195.

Since this is so, why cannot the pastor of the district assist validly (not always licitly) at all marriages in an institution exempted by the Ordinary from his authority? The Ordinary cannot set aside the common law laid down in the *Ne Temere* decree and repeated in canon 1095 of the Code, by which a pastor can validly assist at the marriages not only of his own subjects but also at those of non-subjects, provided he remains within the limits of his territory. The exempt hospital is within his territory. We are no longer under the regime of the *Tametsi*. If the institution is not completely exempt, the pastor assists validly and licitly, but whether it is, or is not, entirely exempt, he acts validly. [3]

It would be a serious matter to declare marriages invalid on the basis of the solution given in the September issue.

CANCELLARIUS.

Reply.

With most of what Cancellarius says in No. 1 of the above letter the Conference to which he takes exception agrees, as is explicitly stated in n. (1) on page 309. But the views expressed in the Conference do not warrant the deduction made in the last sentence of the first section of Cancellarius's letter. On the contrary, the Conference on page 309, n. (1) expressly restricts the right of chaplains to "assist at marriages celebrated in the hospital by parties of whom at least one is an inmate". Neither does the supposition that the exemption of the hospital excludes the pastor's right to assist at marriages there make the chaplain "a territorial pastor". He does not become a pastor at all and his jurisdiction is essentially personal, though it is at the same time limited to the hospital, as the declaration of the Congregation of the Council, quoted on page 308, expressly stated.

In the question under discussion there is no parity between such institutes as hospitals and churches of exempt regulars. In the declaration of the Congregation of the Council, to which Cancellarius refers in n. 2 of his letter, the regulars have no right to exercise any parish function in favor of secular per-

[3] *Cf.* Wernz-Vidal, nn. 534, 535.

sons. Neither is there in these churches any reason for empowering, say, the superior to assist at marriages, as there is for chaplains of hospitals. If a marriage is to be celebrated in such a church of regulars, the right to assist validly at the marriage must be sought from some other ecclesiastical person and in conformity with the decree *Ne temere* and with canon 1094 that person will be none other than the local Ordinary or the pastor of the place where the church is situated. And as long as such churches of regulars retain their character without any parochial charge, the local Ordinary cannot "exempt" them in the sense of the present discussion.

On the other hand there is no reason why the Ordinary cannot *entirely* withdraw a hospital and the like from the jurisdiction of the pastor and for practical reasons it may even be well that he do entirely exempt them. In granting such *entire* exemption the Ordinary is not setting aside the common law of the Church. On the contrary he is simply using the power given him in canon 464 § 2. If he does so, his action is merely equivalent to contracting the limits of a parish.

It is true that most authors do not enter into this particular phase of the question. But Cancellarius overlooks footnote 3 on page 309 where Gasparri is quoted *in extenso* expressing unequivocally the same opinion as that proposed in the Conference.[1]

Perhaps a diocesan tribunal would hesitate *post factum* to declare a marriage invalid under the supposition stated in the September issue; but to say the least, so too should every pastor likewise hesitate *ante factum* to assist at a marriage under the same supposition, until the Holy See has authentically determined the point.

VALENTINE SCHAAF, O.F.M.

[1] Vermeersch might be cited as opposed to this conclusion. However he is not certain of his view and in particular does not advert to the distinction made in our Conference. Cf. *De Forma Sponsalium ac Matrimonii post Decretum "Ne temere"* (5. ed., Bruges, 1912), n. 39, c.

HOW MANY OF US HAVE MADE THE JUBILEE?

To the Editor, THE ECCLESIASTICAL REVIEW.

May I presume to offer a suggestion to the readers of the REVIEW? From my recent experience among the priests of this diocese, I am convinced that the suggestion is both timely and practical. I am less diffident in offering this suggestion in view of the fact that I find other Bishops have the same thought.

Many priests who have been active in encouraging others to make the Jubilee, have discovered to their dismay that they had not thought to make it themselves. As the end of the Jubilee is not far distant, I do not hesitate to offer this reminder to your readers, lest, through inadvertence, they overlook the rich spiritual privileges that await their wish and action.

The REVIEW devoted five articles about a year ago to the commemoration of the Redemption in association with the Jubilee year.* I have found these articles full of suggestion for both meditation and conferences on the Jubilee. I mention them because they may serve the same purpose for others.

EPISCOPUS.

MAKING THE JUBILEE CONFESSION.

Qu. When a penitent makes the Jubilee confession is it necessary for him to notify the confessor of his intention to make the Jubilee?

Resp. It is not necessary to notify the confessor. If the confession includes reserved sins or censures, or irregularities, the following obligation rests on the confessor:

"Itaque summopere necesse est confessarios, ut munere suo rite fungantur, a quolibet poenitente hisce peccatis, censuris [reservatis], vel irregularitate irretito exquirere:

1° utrum iam iubilarem veniam, a die octava Paschatis huius anni [8 april. 1934] lucrifecerit necne;

2° quodsi eam non lucrifecerit, num, anno piaculari vertente, a peccatis vel a censuris reservatis iam absolutus fuerit; atque id ipsum tum requirat, cum poenitens se sistat aliqua irregularitate irretitus."[1]

H. L. MOTRY.

* Republished in book form, *Jesus Christ, Redeemer:* Dolphin Press, 1722 Arch Street, Philadelphia, Pa.

[1] *Acta Ap. Sedis*, vol. XXVI, 1934, N. 4, p. 150.

POSTPONING MISSA PRO POPULO.

Qu. When a pastor who has no assistant is obliged to offer Mass for the people on a suppressed feast, and a funeral or a marriage is to take place on the same day, may the Mass be postponed to a later date?

Resp. This question is answered by paragraph 3 of canon 466. Various synods and diocesan faculties grant permission to transfer the Mass for the reasons given. The Provincial Council of Portland, Oregon, justifies such a postponement or transfer.

H. L. MOTRY.

COURSES OF STUDY DESIGNED FOR PARISH CLERGY.

Under the inspiration and encouragement of His Excellency the Bishop of Pittsburgh, the authorities at Duquesne University, Pittsburgh, are inaugurating special courses of study for priests engaged in parish work. Several priests of the Pitsburgh diocese are already enrolled for these post-graduate studies, which have been designed not only for their cultural value but also for their practical helpfulness in the pastoral ministry.

In this scholastic undertaking, the Bishop of Pittsburgh and Duquesne University have in mind the fact that the newly-ordained priest, who has been a student all his life, is straightway immersed in pastoral activities after his ordination, to the almost complete exclusion of those faculties which he has used during the years of his preparation for the priesthood. "The faculties which have been trained in him are the set of mental powers which made him a student," the Bishop writes. "The abrupt change involved in a headlong plunge into practical work and an almost complete setting aside of his former mental interests is a wasteful process." The young priest's new way of life, with its necessary adjustment to different habits and interests, exposes him to many perils.

His work in the parish as well as his own spiritual life can be greatly enriched by the judicious blending of University studies and parish service. There will be ample benefits all round if priests will replace trivial and worthless recreations with the occupational interests and attractions that are offered

in one or another of the proposed studies. At the same time there should be no need to slight pastoral work by taking on these graduate studies. It is entirely feasible, as the Bishop says, to get on well in both. One is warranted in believing that a priest's parish work will be notably improved by his work at the University.

The priest is not only the spiritual father of his people, but also their intellectual leader. In his various contacts with his parishioners, particularly in sermons, he is confronted with many opportunities for intellectual leadership. He is called upon, therefore, to keep pace with the progress of thought, and the social and political changes that are taking place around him. But he cannot continue to give without continuing to receive. For this reason the post-graduate courses offered by Duquesne University for the needs and the convenience of priests should be as welcome as they are opportune.

The studies planned as a beginning include Church Architecture, Introduction to Church Art (Painting and Sculpture), History of Church Music, Science in the Service of Mankind, Reproduction, Heredity and Evolution, the Doctrine of Free Will, Topics in the Science of Comparative Religion in the Light of Archeological Discovery, the Bible as Literature. For each of these courses, which will be conducted in the regular University manner, there will be awarded a credit of two hours per semester. The fees are set at the nominal rate of $8.00 per semester hour.

SOLEMN SERVICES IN HOLY WEEK IN SEMI-PUBLIC ORATORIES.

Qu. Is the permission of the bishop required for solemn services in Holy Week, that is, with the deacon and subdeacon, in hospitals, seminaries, etc., which have semi-public oratories?

Resp. On the last three days of Holy Week, even in semi-public oratories, such as the chapels of hospitals, convents, seminaries, etc., no apostolic indult, nor permission of the Ordinary is required for solemn services with deacon and subdeacon. This is the obvious meaning of canon 1193: "In oratoriis semi-publicis legitime erectis, omnia divina officia functionesve ecclesiasticae celebrari possunt, nisi obstent rubricae aut Ordinarius aliqua exceperit."

In parish churches where it is difficult to have solemn services with deacon and subdeacon, the ceremonies of the Triduum Sanctum may be conducted by one priest assisted by three or four altar boys, according to the "Memoriale Rituum pro aliquibus praestantioribus sacris functionibus persolvendis in minoribus ecclesiis parochialibus, jussu Benedicti XIII Pont. Max. editum".

No apostolic indult, no permission of the Ordinary, is required that this "Memoriale Rituum" be followed in a parochial or quasi-parochial church. The concession granted by Benedict XIII is a general law.

The quinquennial faculties of our American Ordinaries (No. 10 of the "folium" given to them by the Sacred Congregation of Rites) grants them the right "permittendi usum Memorialis Rituum Benedicti P. P. XIII in ecclesiis seu oratoriis publicis et semi-publicis (non parochialibus vel quasi parochialibus) in functionibus Tridui Majoris Hebdomadae, et in Benedictione Cinerum, Candelarum et Palmarum".

It is only in virtue of this indult that our Ordinaries may allow that the functions of the Triduum Sanctum be performed by one priest and three or four altar boys in the chapels of convents, hospitals, seminaries and other semi-public oratories where the Blessed Sacrament is usually kept.

But the solemn celebration of these functions with deacon and subdeacon does not require any permission or indult.

The careful wording of the new faculties of our Ordinaries settles former controversies on this subject.

PROCESSION ON PALM SUNDAY.

Qu. Is the Palm Sunday procession *de praecepto?* In other words, is it allowed to have only the blessing and distribution of palms?

Resp. The same answer as given above holds good in regard to the Palm Sunday procession. The blessing and distribution of the palms and the procession are inseparable parts of one and the same liturgical function. The liturgical function is strictly obligatory only in cathedral and collegiate churches. But it is customary and very commendable to have it in all parish churches.

IS WEDNESDAY OF HOLY WEEK FAST OR ABSTINENCE DAY?

Qu. Is it true that Wednesday of Holy Week is not an abstinence day? It seems that some Western dioceses expressly state in their Lenten regulations that Wednesday of Holy Week is a fast, but not an abstinence day.

Resp. In the United States, abstinence from flesh meat must be observed on all Wednesdays in Lent, including the Wednesday of Holy Week.

According to common law (can. 1252, § 2) abstinence from flesh meat should be kept every Saturday in Lent. But previous indults had accustomed American Catholics to eat meat on Saturdays in Lent, and to abstain from it on Wednesdays. Consequently our Ordinaries petitioned the Holy See that this custom should be legalized again, and they obtained an indult, which has since been renewed every three years, and which transfers to Wednesdays the abstinence imposed by the Code on Saturdays.

Consequently, for the United States, the Saturday which follows Ash Wednesday is not a day of abstinence: that is, persons who fast may eat flesh meat at the main meal; and persons who do not fast may eat meat whenever they wish on that day.

But in Holy Week, Wednesday, which is not a day of abstinence according to common law, is however a day of abstinence in the United States.

H. L. MOTRY.

VIGIL LIGHTS ON THE ALTAR.

Qu. Are vigil lights permitted on the altar when they do not burn wax or olive oil?

Resp. Such lights even when burning wax or olive oil may not be substituted for the beeswax candles which the rubrics require at Mass and during Exposition of the Blessed Sacrament; nor may they be added to these liturgical candles on the altar. (Decrees 3173, 4035 ad 6 and 4257 ad 5.) Outside of these liturgical functions it is not explicitly forbidden to place on the altar vigil lights burning any kind of oil and having glasses of various colors. But it is highly fitting and more in keeping with liturgical rules to use olive oil or beeswax.

BLESSING A SCAPULAR MEDAL.

Qu. By a decree of the Holy Office, 16 December, 1910, permission was given to substitute for the five scapulars, a medal bearing the images of the Sacred Heart and of the Blessed Virgin, and such a medal carries the indulgences attached to the scapular. If a priest has the faculties to enroll in the scapular, is any further permission needed to bless a scapular medal?

Resp. On 5 June, 1913, the Congregation of the Holy Office stated that the faculty to invest with the scapular includes the faculty of blessing the medal in public or in private. The blessing may be given by the sign of the cross, which is repeated as many times as there are scapulars represented by the medal. See Sabbetti-Barrett, edition of 1931, pp. 1079 and 1080.

MENTION OF SINS AFTER ABSOLUTION IN CONFESSION.

Qu. If after the priest has given absolution in the sacrament of Penance, a penitent confesses some sins he forgot to confess—sins which have been committed since his last confession—should he be told to mention them as forgotten sins in his next confession, or does the mentioning of them at this time suffice?

Resp. Most of the manuals have no special observation concerning this particular kind of forgetting in confession. According to the general discipline on this subject, a penitent who recalls after leaving the confessional a grievous sin that he had forgotten to mention is not obliged to approach the tribunal of penance *quam primum*. He may confess the forgotten sin in his next regular confession. Evidently, the inconvenience of making a special confession to disclose this particular sin is regarded as sufficient justification for the postponement. Similarly, the inconvenience of mentioning the sin immediately after absolution has been received would seem to justify the penitent in deferring the matter until his next confession. The plan is the same in both cases, the differences being only of degree. Vermeersch and Noldin declare that there is no obligation of mentioning the sin after absolution and before leaving the confessional. In a recent little book, *De*

Integritate Confessionis, Father Gerster declares that there is an obligation amounting to a venial sin to make known the forgotten sin in these circumstances.

Replying to the question asked in the second part of the foregoing communication, we answer that the penitent ought to be informed of his obligation of confessing the sin in question at his next confession, unless the confessor repeats the absolution.

A SYNTHETIC MEDAL.

Qu. Is a medal which is a combination of the scapular medal, the miraculous medal, the St. Christopher and St. Joseph medals approved by the Church?

Resp. No decree has ever been published by the Holy See against a combination of several duly approved medals in such a way that each lobe of the large medal would reproduce one of the approved medals with its individual requirements. Each one of these lobes may be blessed and indulgenced without taking into account the others with which it is united.

THE CHOIR AND HIGH MASS.

Qu. If a choir can sing the common parts of the Mass but not the Proper, can a priest celebrate High Mass?

Resp. According to several decrees of the Sacred Congregation of Rites (2959 ad 2, 3365 ad 7, 3624 ad 11) the parts which are to be sung in a Missa Canata or Solemn Mass are the Introit, Kyrie, Gloria, Gradual, Tract, Sequence, Credo, Offertory, Sanctus, Benedictus, Agnus Dei and the Communion. None of these is ever to be omitted. The Plain Chant may be replaced by approved modern music of a religious character. If the choir cannot sing the Gregorian melody of the Proper of the Mass these liturgical parts may be sung *recto tono* or in the tone of a Psalm with organ accompaniment.

THE ANGELUS.

Qu. Is there a liturgical attitude required for the public recitation of the Angelus?

Resp. The Angelus follows the rules of the public recitation of the Antiphon of the Blessed Virgin which ends the canonical hours. On Saturday evening and all day Sunday the Angelus should be said standing. On Saturdays in Lent when Vespers are said before noon, and the Antiphon of the Blessed Virgin which closes the Vespers is said standing, the noonday Angelus of the Saturdays in Lent ought to be recited standing. (S.C.R. D.3009 ad 8.)

The Regina Coeli is always recited standing during Eastertide. No liturgical rule requires a genuflexion at the words "Et verbum caro factum est" in the recitation of the Angelus. Recent legislation allows one to set aside all of these conditions in the recitation of the Angelus for any sufficient reason. It must be said at approximately the proper time. See Raccolta, 1930, p. 189, no. 270; also article in the *Catholic Encyclopedia,* by Father Thurston.

SURPLICE AND CONFESSIONAL.

Qu. Is a priest obliged under pain of sin to use the surplice when hearing confessions in the church?

Resp. According to the Rituale Romanum (tit. III, Cap. I, No. 10) a priest when hearing confessions "should use a surplice and a violet stole as the varying circumstances of time and place and the custom of different places require". On 31 August, 1867, the Sacred Congregation of Rites (D. 3158 ad 2), stated that it is fitting to wear the stole when hearing confessions in church, but said nothing about a surplice. We are to conclude then that it is proper but not strictly obligatory to wear a a surplice and purple stole when hearing confessions in the church.

The Second Plenary Council of Baltimore (decree 293) states that the confessor should wear surplice and stole according to the prescription of the Roman Ritual. But the Sacred Congregation of Rites in the answer referred to above stated only that it was fitting to wear at least a stole. It thereby denied the existence of the strict obligation.

Ecclesiastical Library Table

The German Bible.*

The scholarly work of Dr. Reu should appeal forcibly to the Catholic student on account of its sympathetic treatment of the Bible in the middle ages (pp. 1-74). Dr. Reu says that "to do justice to the middle ages, the Latin Bible and the extent of its circulation must be taken into account" (p. vi). As a matter of fact, Catholic historians have underrated the influence of the Latin Bible in pre-Reformation times this long while.

Dr. Reu claims "that he has worked through all the available material, scattered as it is, down to the most recent publications of 1934, and on the basis of this extensive literature presents the first comprehensive picture of the origin of Luther's German Bible" (p. v). We cannot pronounce upon the justice of this claim, but we know that the scholarly author has overlooked some valuable publications on the Bible in the middle ages.

Dr. Reu is the first author to attempt to determine the extent of the circulation of the Latin Bible in medieval Germany. He estimates that "there were 20,000 Latin Bible manuscripts in circulation in Germany and Austria in the year 1500" (p. 7). Future researches will undoubtedly raise this figure, as Dr. Reu intimates.

The statement that the Latin Bible "was the very first book to be printed" (p. 8), can no longer be upheld. The Bible was the first *large* book to be printed and was preceded by at least eighteen smaller books printed from 1445 until 1450. Seymour de Ricci,[1] describes these early editions on pp. 1-10, giving the bibliography at the same time. We have to add very probably also an edition of a missal printed about 1450.[2] Likewise the Gutenberg Psalter of 1457 was not "the first

* *Luther's German Bible. An Historical Presentation together with a Collection of Sources. By M. Reu, Professor of Theology at Wartburg Seminary, Dubuque, Iowa.* Columbus, Ohio. The Lutheran Book Concern, 55 East Main Street. Pp. xiv + 364 + 226, and 14 plates of facsimile reproductions.

[1] *Catalogue des premières impressions de Mayence.* Mayence, 1911.

[2] *Cf.* Hupp, *Zum Streit um das Missale speciale Constantiense.* Strassburg, 1917.

printed book to bear the date of publication" (p. 18), but only the first book printed with full imprint. The first printed dates are found in the two letters of Indulgence printed in 1454.

The estimate about the number of Latin Bibles printed from 1450 to 1500 is evidently too low. The average number of copies printed in editions of larger works was not 250 nor 275 (pp. 9, 11), but 500[3] Bibles, however, were printed in even larger editions. As early as 1478 a Latin Bible was issued in 930 copies.[4] Accordingly the average number of copies printed in editions of the Latin Bible was at least 550, so that up to 1500 not "20,000 to 27,000 copies" (p. 11) were printed but more than 30,000 copies of the Latin Bible were printed in Germany. Most of the Latin Bibles printed outside of Germany were published by German printers (p. 291).

The circumstance that the number of editions of the Latin Bible in Germany is decidedly smaller from 1501 to 1520 than before 1500 is not to be explained by the assumption that "the need for Latin Bibles had been satisfied to some extent" (p. 12), but by the fact that the eight sixteenth-century editions were issued in a decidedly larger number of copies (at least 1,000 copies to one edition), and that the German printers could have their Bibles printed cheaper in other countries. Koburger of Nuremberg had nine editions of the Latin Bible printed at Lyons in France between 1512 and 1520. At any rate German printers published (not printed) as many as 17,000 copies of the Latin Bible from 1501 to 1520.

The account of the printed Latin History Bibles (pp. 15-16) is rather incomplete, owing to lack of sources. That subject has never been treated adequately yet by any scholar. Dr. Reu overlooked two editions of Comestor's *Historia Scholastica:* Strassburg 1502 and Hagenau 1519. The last edition of this History Bible appeared not at Lyons in 1534 (p. 16) but at Venice in 1728.[5]

Comestor's *Historia Scholastica* was not the only Latin History Bible used in pre-Reformation schools. Dr. Reu has over-

[3] Kapp, *Geschichte des deutschen Buchhandels,* Leipzig, 1886, p. 264; Meissner und Luther, *Erfindung der Buchdruckerkunst,* Leipzig, 1900, p. 110.

[4] Haebler, *Deutsche Buchdrucker d. XV. Jahrh.,* Munich, 1924, p. 112; *Gesamtkatalog,* n. 4233.

[5] Fabricius, *Bibliotheca lat. mediae aetat.,* vol. I, Florence, 1858, p. 373 sq.

looked Aureoli's *Compendium totius Bibliae,* also called *Breviarium Bibliorum,* which was used extensively in schools and was printed at Strassburg about 1476,[6] Strassburg 1514 and often later, down to 1896. About metrical Latin History Bibles used in medieval schools the reader may refer to THE ECCLESIASTICAL REVIEW, August 1933, pp. 144-145.

The account of the printed Latin Plenaria or Epistles and Gospels for all the Sundays and feast days of the year is very incomplete. Dr. Reu knows only six editions (p. 17), but there were in reality no less than 158 editions, 13 without commentary for the use in churches and 145 with Latin commentary for the use of the educated laity at home and in church. The latter are so arranged that every passage of the Latin text is accompanied with a Latin explanation. There are 108 editions annotated by Guilliermus Parisiensis, 15 by Turrecremata, 7 by Lyra, 8 anonymous, and 7 by six different authors.[7] A number of annotated editions were printed from 1501 to 1520, namely at Basel 1507, 1509, 1513, 1515, 1518, Hagenau 1510. A complete list of editions is yet not obtainable.

The figures given by Dr. Reu about the editions of the Latin Psalter (pp. 18-19) are understatements. Dr. Reu gives the number of editions of the Psalter as amounting to 141 for the period 1457-1500. However, the existence of 194 Latin editions and 67 vernacular editions has been ascertained.[8] These figures have to be raised by six (4 editions of Psalterium cum Brunonis expos., 1 edition of Psalter. cum Brebiae expos. and 1 edition of the Psalterium puerorum which has totally perished, all Latin psalters). From 1501 till 1520 we count 102 editions, 73 in Latin and the rest in Oriental and vernacular languages.[9] These figures have to be raised by ten.

Dr. Reu adopts the current wrong opinion that the so-called *Biblia Pauperum* served to make the unlearned *(Pauperes)* familiar with important portions of biblical history (p. 295). In fact this work is nothing else than a mnemonic text book of Bible history used in medieval schools and the word

[6] *Gesamtkatalog,* nr. 3077.

[7] Peddie, *Conspectus Incunabulorum,* vol. II, London, 1914, pp. 238-240, 307-309; Hain, Copinger, Reichling, *passim.*

[8] THE ECCLESIASTICAL REVIEW, March 1928, pp. 239-240.

[9] *Ibidem,* pp. 240-241.

"pauper" means nothing else than a cheap compendium of the Bible.[10] Dr. Reu overlooked the important work of H. Cornell, *Biblia Pauperum,* Stockholm, 1925, which raised the number of known manuscripts. Lately even an Italian manuscript has turned up. We count 29 printed editions of the *Biblia Pauperum* with an aggregate of about 10,000 copies: 2 French and 4 Italian editions and the remainder Latin and German.

Unfortunately Dr. Reu did not know of the monumental works of W. L. Schreiber's *Manuel de l'Amateur de la gravure,* Leipzig 1902-1911, or the second enlarged edition entitled: *Handbach der Holz- u. Metallschnitte des XV. Jahrh* (Leipzig 1926-1930), which describes besides the *Biblia Pauperum,* the *Speculum Hum. Salvat.* and the *Ars Memorandi,* also the following mnemonic pictorial Bible histories: *Historia S. Johannis ejusque visiones apocalypticae* (12 editions), *Vita et Passio Jesu Christi* (10 editions), *Horologium Passionale* or *Zeitgloeklein* (1 edition), an anonymous Passion of our Lord (1 edit.), *Historia Virg. Mariae ex Cantico Canticorum* (2 editions), *Historia Davidis seu Liber Regum* (1 edition), *Decalogus* (1 edition), *Exercitium super Pater Noster,* a paraphrase of the seven petitions (5 editions), *Acta Apostolorum* (now lost), *Ave Maria* (now lost), and *Horae B. M. Virginis* (only a fragment). All in all we count about 100 editions and about 20,000 printed copies.

The parts of the Bible intended to serve as text books for moral instruction are completely overlooked—for instance, *Exempla Sacrae Scripturae,* Peckham's *Collectarium sententiarum librorum Biblicorum,* Vitali's a Furno's *Speculum morale totius Sacrae Scripturae,* Rampigolli's *Biblia aurea* or pseudo-Bonaventure's *Biblia Pauperum,* and foremost the monumental works of Berchorius *Liber Bibliae moralis* and *Repertorium morale.* Likewise the editions of parts of the Latin, Hebrew, Greek, Aramaic, Arabic, Armenian, Coptic and Ethiopic Bible printed prior to 1521 for scientific purposes are completely overlooked. Finally the editions of parts of the Latin Bible for school purposes are also overlooked.

The section on the German Bible (pp. 19-36) is excellent. Dr. Reu tells us that "at least 36,000 manuscripts of the Ger-

[10] *Ibidem,* Oct.-Nov. 1925, pp. 369-372, 502-511.

man Bible are fairly complete. Dr. Reu overlooked the popular Biblical prayer book called *Hortulus animae* or in German *Seelengaertlein* which passed through 68 or 69 editions from 1498 till 1520, almost all German. The last edition of this book (the 111th), appeared in 1598. Protestants brought out several editions for their people.

Besides these editions of parts of the Bible in separate books and booklets we have editions of parts of the Bible incorporated in a number of devotional books. Dr. Reu tells us that "a whole series of Low German prayer books contained a larger or smaller treasure of Psalms" (p. 53). Yet not only a whole series of Low German but also of High German devotional and catechetical books contained Psalms, Sunday Epistles and Gospels, Decalogues, Our Father, the Passion of our Lord, Biblical Canticles and other extracts from Biblical books of both the Old and the New Testament. A few of these books have been described, but a comprehensive study of them is still wanting.

The chapter on the extent of the use of the Bible in the middle ages (pp. 54-74) is very good. Dr. Reu tells us that there was no universal prohibition of the Bible in the middle ages (pp. 63, 70, 316). We are especially beholden to him for printing the text of the so-called Bible Prohibitions of the middle ages (Part. II, pp. 90-54).

In answering the question "how Luther could say in face of such facts that the Bible was unknown under the papacy" (p. 65), the thought never strikes the learned Doctor that Luther might have followed his own teaching which justified "telling a strong lie for the benefit of the church" or Lutheran cause. Luther and the early Reformers were haunted by the idea that a deeper study of the Hebrew and Greek texts might furnish convincing proofs for their novel theories. Yet instead of the few thousand erroneous translations in the Catholic pre-Reformation Bibles they discovered in the course of time many more variant readings in the Hebrew and Greek texts.

The charge of Dr. Reu (p. 71) that "the official attitude of the Church became changed from original encouragment of Bible translations to a mere toleration" is ably refuted by Dr. W. H. Russell in his monumental work, *The Bible and Character.*[11] Dr. Russell has brought out the fact (p. 114) that

[11] Dolphin Press, Philadelphia, 1934.

the Church in the latter part of the fifteenth century stood squarely on St. Jerome's letter to Paulinus in no less degree than in former centuries. The reason why "after the thirteenth century no men of ecclesiastical prominence devoted themselves to the work of translating the Bible" into German is not to be attributed to a changed attitude of the Church from encouragement to mere toleration but to the simple fact that the educated clergy and laity of the later middle ages like the later Protestant educated men preferred to read the Bible in Latin and despised the vernacular translations. [12]

The chapter on Luther's first acquaintance with the Bible (pp. 75-93) naturally discards the old stories circulating on this point. Dr. Reu admits (pp. 152-154) that Luther made use of the pre-Reformation German Bible in translating his own, that he used the Catholic commentators Lyra and Paul Burgensis and his knowledge of rabbinical exegesis was largely derived from them (p. 289). He took over the mechanical construction of the pages of Strabo's *Glossa ordinaria,* viz. glosses, scholia, interlinear explanation (p. 290), and he quoted the Postilla of Cardinal Hugo de St. Caro (p. 290).

The work of Dr. Reu cannot be recommended too strongly to priests and layfolk who are interested in the history of the Bible in the middle ages. This historian does justice to the medieval Church better than a score of Catholic writers. Certainly he measures medieval life from his partisan Lutheran standpoint (pp. 93-133). Dr. Reu is not in accord with his colleague the Rev. J. Lortzing, Pastor emeritus of Goettingen, who frankly states that Luther did not find his doctrine of passive justification in the Bible and that his artful jugglery with the Church doctrine was one of the reasons why his novelties gained so easy access in society. [13]

We readily believe with Dr. Reu that "few have any idea of the pecuniary sacrifices that are involved in the accumulation of the materials indicated in the notes and necessary for the historical presentation. They are gladly made, however, if this book will only help finally to dispose of some of the distorted notions and actual misrepresentation that have been cur-

[12] See *Fortnightly Review*, St. Louis, July-Aug. 1932, and Feb.-March, 1934.

[13] *Wie ist die abendlaendische Kirchenspaltung entstanden.* Paderborn, 1929, pp. 60, 212.

rent in the past" (pp. VII-VIII). Catholic printers and editors of this country are not ready yet to make such pecuniary sacrifices in the interest of the Catholic Bible of the middle ages as the Lutheran Book Concern made in the interest of Luther's German Bible.

"There is still", Dr. Reu tells us (p. 4), "a large amount of material hidden away in various libraries and archives concerning the extent of the circulation of the Bible during the middle ages." We surely will have to wait until some Protestant scholar makes such material available to us, since Catholic scholars have no interest in the subject. We have studies on the works of law, medicine, science and logic printed in the fifteenth century, but no study on the theological works printed on the eve of the Reformation. No more than four Catholic scholars have devoted their time to the study of some theological books printed prior to 1520, Hasak and Krogh-Tonning, two converts from Lutheranism, and the two German priests Falk and Hoffmann. They are all now dead. The gentlemen of the medical profession are publishing facsimile reprints of medical books printed in the fifteenth century; Protestant scholars and firms issued reproductions of Catholic Bibles and parts of the Bible printed in pre-Reformation times, but Catholic authors offer us a few cheap reprints of non-Biblical prayer books printed prior to 1520. The standard works on the German Bible of the middle ages are those of the Protestant Walther and Kurrelmeyer; the standard works on the French Bible of the middle ages are those of the Huguenot S. Berger, and the standard work on the translations of the Bible into 26 different languages prior to 1500 is the monumental work: *The Bible and its transmission prior to the Reformation* by the Protestant bibliographer W. A. Copinger of London. Catholic scholars show interest only in the Vulgate of the ninth to the thirteenth century and during the Council of Trent, and there are no signs that any change will take place in the near future. Our apologetical writers boast about the Bible in the middle ages and continue to print all kinds of misstatements about it.

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Cultural Anthropology.*

Within recent decades the literature on anthropology has increased to such an extent that a division of the vast field embraced by it seems imperative. While some of our best text books, say A. L. Kroeber's *Anthropology* (1923), could include everything from fossil man to an examination of present races and civilizations, the trend in recent years seems to be toward delimiting this wide range of general anthropology. Thus physical anthropology (or somatology), archeology, linguistics, and even art, music and their techniques are being handled by specialists in these fields. The increasing number of publications on the social life and organizations of various peoples, and text books on social anthropology seem to indicate a further trend in the same direction. The reason for this delimiting process is the growing feeling that the data available for each branch of anthropology have become so extensive and unwieldy as to make the problem of coördinating them increasingly difficult.

Cultural anthropology is primarily concerned with man's methods of meeting the problems of life ever since he came into the world. It is therefore not limited to so-called primitive cultures, yet it will prefer these simpler types for discussion in order to illustrate their development into more advanced and higher cultures. Now culture, as we know, includes all traits which man may acquire as a member of society, in contrast to traits which become his by biological heredity. Avowedly then a work on cultural anthropology will deal with: 1. Man's *material* culture, as his methods of gathering and preparing food, shelter, clothing, transportation, manufactures, etc. 2. His *domestic* life, marriage or mating, distribution of labor, position of man, woman and child. 3. His *economic* life, property, inheritance, barter, trade, war, etc. 4 His *esthetic* culture, painting, art, design, music, dance or drama, architecture. 5. His *recreative* culture, in games, sports, amusements. 6. His *political* life, law and order, punishment. 7. His *moral* ideas, a topic which could include *mental activities,* computing, age reckoning, calendry, ethnobotany, ethnozoology, knowledge

* *Cultural Anthropology*, Albert Muntsch, S.J., A.M. The Bruce Publishing Company, Milwaukee, Wisconsin. Pp. 421.

of physics and chemistry, geography, etc. 8. His *religion,* to include customs and ways, taboo and myths.

This is merely a very condensed summary of the topics of cultural anthropology and, if properly presented, should enable the student to acquire at least an elementary knowledge of the relevant facts and concepts of culture history. In Wissler's culture scheme which that anthropologist held " convenient for the study of both the lowest and the most advanced races of man " [1] one finds these topics: speech, material traits, art, mythology, religious practices, family and social systems, property, government, war. One could reasonably expect then that this " content of culture " would be dealt with systematically, unless the author himself limited the topics. The reviewer is not able to find mention that this is done in Father Muntsch's volume. The general editor of Science and Culture Series does not seem to hesitate in recommending the work as a manual (p. IX) to " non-specialists, or even to schools and scholars ". But even students in general anthropology and the social sciences are slow to learn what cultural anthropology really is. On the other hand, it seems less pardonable when we read in the author's preface (p. XV) that " his purpose was to present a glimpse of primitive life based on recent studies ". That however is not identical with the purposes of cultural anthropology.

If Kroeber calls his text book *Anthropology,* and Wissler's is an *Introduction to Social Anthropology,* or Goldenweiser's *An Introduction to Anthropology,* these scholars clearly knew that anthropology and cultural anthropology must not be confused. After mentioning the texts of these and other authors whose " discussion of important problems of anthropology is authoritative ", the author states that " the picture there presented of primitive culture will not suffer from recasting, provided the scientific mold be retained. The author has attempted to do this " (p. XV). We do not mean to imply that the author considers cultural anthropology to be a mere discussion among savants of " important problems of anthropology ", or that these authors dealt with cultural anthropology as such. The author however must not forget that he is writing a cultural anthropology. This cannot mean that the anthropologists, the social anthropologists, or the sexual anthropologists can be

[1] *Introduction to Social Anthropology,* p. 19.

classed as cultural anthropologists simply because they deal either with general or special cultural phenomena. The anthropologist has the widest range, the social and sexual anthropologist a limited range, the cultural anthropologist widens his range beyond that of the social and sexual anthropologists, but leaves the wider field to the general anthropologist. A mere recasting or amplification of what has been written " since the last edition " will never satisfy the cultural anthropologist, even in a so-called scientific mold. The prime requisite of any scientific treatment of cultural anthropology should be a clear-cut definition of the scope of the work in hand. If an introductory method be intended, such a definition is even more imperative.

Beyond this definition of scope we would not consider it necessary to announce his culture scheme unless the author desired to do so for clarity's sake. In any event, however, his systematic treatment of relevant facts and concepts would indicate at every turn that he knows what is expected of cultural anthropology. The reviewer does not find evidence of this systematic treatment. To make a test, he set out to learn how the author dealt with material culture, a topic which no cultural anthropologist can ignore. The list of contents showed that no special chapter was devoted to it. Then the index was consulted. Here he found two references—" material culture, 31, 183 ". At both pages we find a theoretical discussion of material and spiritual culture, but no factual data presented. The index furnishes no clue to data on hunting, fishing, gathering (berries or fruits), farming, implements, stock-breeding, domesticated animals, nor on cooking methods, fire-making methods, dress and ornament, labor and its division, tools or handicraft, trade and transportation methods, and the like.

Ordinarily one test should be sufficient. But because cultural anthropology is still considered as one of the inchoate sciences, and as yet seems to be little understood, the reviewer sensed that other tests may be profitable to co-students in this field. He found that topics like sports and amusements, and political organizations are utterly ignored, if the author's index (pp. 411-21) is adequate. Surely, our North American Indians, with whom, in his preface, the author professes " greater familiarity," could have furnished a number of outstanding types

of political organization, let alone of much data on the diffusion of games and amusements. The cultural anthropologist should show as much interest in the tribe, the local group, in democratic and monarchical governments, as he does in the ballrace, cat's cradle, hidden ball, baseball or football. No cultural trait should escape him.

A final test was made on "marriage and the family". On the subject of marriage we found two references in the index: marriage customs, 93; between cousins, 134. Marriage customs are dealt with in the chapter on "the life cycle," pp. 93 ff., cousin and cross-cousin marriages in the chapter on "social organization," pp. 115 ff., which is largely devoted to a discussion of the clan and its functions. In this same chapter we discovered exogamy (and endogamy), preferential mating, levirate and sororate and, after some search, the residence of couples in the discussion of the functions of the clan, p. 119 ff. The good summary of marriage customs deals chiefly with methods of acquiring a wife by purchase, service, or even by force and exhibitions of muscular strength. The cultural anthropologist however prefers not to deal with the life cycle as the author has done in two chapters, pp. 71 ff., but consigns birth rites, circumcision, puberty rites and mortuary rituals to the topic of religion and ceremonialism. Secular formalities in acquiring a wife are probably more common among primitive peoples than consecration of marriage by ritual. Hence marriage is treated not as a ritual matter, but in its cultural aspects like acquiring a wife, endogamy and exogamy, preferential mating, levirate and sororate, patrilocal and matrilocal residence. And because phenomena like residence, levirate, mating, exogamy are independent of the clan phenomena, they properly and primarily belong to the marriage topic. Probably the author has discussed monogamy, polyandry, polygyny and the group marriage somewhere, but we failed to find these subjects listed in the index.

The family is, of course based on marriage. The two topics are therefore usually combined. We are referred to the family at page 116 ff. Beyond a brief mention of the family members the greater part of this chapter is devoted to the clan grouping and its functions, which one could easily construe as implying that the clan is as universal as the family. To avoid this confusion, cultural anthropologists treat the clan separately

as a widespread cultural phenomenon, but not as a universal one. They are interested primarily in the family unit, the husband and wife, parents and children, brothers and sisters. Stability and looseness of the unit suggest themselves, as well as division of labor and property, fidelity and divorce, wife-beating and henpecked husbands, affection for and education of children. The chapter therefore on "children and women in primitive society," pp. 166 ff., could have been effectively combined with the general topic of the family and its basis, marriage.

The thought uppermost in the author's mind seems to have been to discuss various ethnological theories, then to select several topics for study which, as such, will fit a culture scheme, but do not present culture history in its entirety. The reviewer therefore feels that too many topics of cultural anthropology have been ignored to justify the title for this book. The treatment of subjects as here presented is bound to prolong a wasteful confusion that still seems to exist on the branch of science known as cultural anthropology.

The prime purpose of this science is not, as the author seems to think it is, to present either a favorable or an unfavorable picture of primitive society, but to array the relevant facts and concepts in a systematic scheme which will enable the student to discover how man has endeavored to organize his thoughts, his actions and his feelings. The existence of the irrational [2] may well be accepted by the cultural anthropologist as self-evident, just as much as the existence of the rational. Questions of how the actions conform to right reason are not the concern of the cultural anthropologist but can be solved in manuals of philosophy or theology.

The chapter "Primtive Religion," pp. 263 ff., is a scholarly contribution which Dr. Cooper published elsewhere as tentatively descriptive of "The Origin and Early History of Religion." The latter title should have been retained we believe, as our learned colleague did not intend this to be a complete treatise on primitive religion and ceremonialism such as we should expect in cultural anthropology.

Gallup, New Mexico. BERARD HAILE, O.F.M.
Research Associate in Anthropology,
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[2] *Cf.* the author's chapter on "The Reign of Unreason in Primitive Society", pp. 325 ff.

Select Theological Works of St. Bonaventure.

A generation ago Catholic theologians throughout the world profusely praised the critical edition of the complete works of the Seraphic Doctor, St. Bonaventure. The publication of this new edition involved no small labor. A great part of the preparatory work was done by Fr. Fidelis a Fanna, O.F.M., who visited libraries all over Europe during a period of seven years, from 1870-1877, for the purpose of gathering manuscripts of the works of St. Bonaventure. In 1877 Fr. Fidelis was placed at the head of the newly founded College of St. Bonaventure at Quaracchi and in that capacity supervised the laborious work of collating the manuscripts. At his death in 1881 an equally capable theologian, Fr. Ignatius Jeiler, O.F.M., was placed in charge of the work and was able to bring it to a successful completion. The first volume of St. Bonaventure's *Opera Omnia* was published in 1882, the tenth and last volume in 1902. The completed work aroused the admiration of the whole theological world.

This critical edition gave new impetus to the study of St. Bonaventure's works and resulted in the publication of numerous monographs on particular phases of the doctrines of the Seraphic Doctor. But in spite of the excellence of this edition, its usefulness is necessarily limited. The ten bulky and rather expensive volumes of the *Opera Omnia* would naturally be found only in larger libraries and therefore would not be easily accessible and would be rarely used. It would probably be no exaggeration to say that the great majority of the clergy, secular and regular, have never seen the work and, even if they have seen it, they have not had the courage to use it. The Fathers of Quaracchi have realized for many years that, if they desire to make the excellent teaching of St. Bonaventure better known to theologians and to the clergy generally, they should publish an abridged edition, which would be inexpensive and would not frighten the ordinary student. Urged on by eminent scholars, they have entered upon the work of publishing an *editio minor* of St. Bonaventure's works, of which the first volume has already appeared.

*Doctoris Seraphici S. Bonaventurae Opera Theologica Selecta. Cura PP. Collegii S. Bonaventurae edita. Editio minor. Tomus I. Liber I. Sententiarum (Quaracchi–Firenze, 1934). XXVI + 694 octavo.

The entire edition will consist of only five volumes of ordinary size under the title *S. Bonaventurae Opera Theologica Selecta.* The first four volumes will contain the entire *Commentarius in quatuor libros Sententiarum;* while the fifth volume will include other important theological works of the Seraphic Doctor, namely, the *Quaest. disp. de Trinitate, Quaest. disp. de Christo,* and *Collationes in Haxaëmeron.* The Fathers of Quaracchi (Collegio di S. Bonaventura, Quaracchi-Firenze) feel that on account of the great demand for this new edition they may be able to keep the price down to about twenty-five lire. Even at the present rate of exchange the price is exceedingly moderate for American buyers, much more moderate than the price of the ordinary Catholic book printed in America. Each volume will cost not more than about $2.00.

As stated above, the first volume of this abridged edition of St. Bonaventure's works has already made its appearance. It is possible, therefore, to get an idea of what the entire edition will be like. In external appearance it is a volume no larger than the ordinary text book of theology; the paper is durable and the print is good and as readable as is found in any ordinary book. In regard to content it contains the Commentary of St. Bonaventure on the first book of Sentences as well as a general preface.

In respect of the former nothing more need be said except that the method which was followed in editing this volume will be followed in the remaining four volumes. Except for some slight changes the text is a reprint from the *Opera Omnia.* In order to increase the usefulness of the *editio minor,* the editors give references at the beginning of each question to the works of Alexander of Hales, St. Thomas Aquinas and John Duns Scotus. The citations from the Fathers are from the Migne edition, while those of Aristotle are from the edition of Firmin-Didot, for these editions are more commonly accessible to students. All implicit citations from the Fathers and philosophers, which are carefully noted in the *Opera Omnia,* are omitted in this edition for no other reason than to save space.

The general preface to the entire edition, which appears at the beginning of the first volume, is of special interest to the student of St. Bonaventure's writings. Besides the method of

editing, as already described, it contains a brief life of St. Bonaventure, based upon the longer biography in the tenth volume of the *Opera Omnia;* a brief account of the principal works of the Seraphic Doctor, also based upon a more thorough account in the same volume of the complete edition; finally, a learned and valuable discourse on the *auctoritas S. Bonaventurae.*

In order to substantiate the claim that the Seraphic Doctor ranks among the greatest Doctors of the Church, the editors cite from numerous Popes, from the acts of Councils and from eminent writers. Particularly interesting is the citation of Sixtus V, who speaks of St. Thomas and St. Bonaventure as "persimiles" in sanctity and learning and decreed "S. Bonaventuram consimili venerationis et honoris praerogativa atque S. Thomam decorandum esse." Leo XIII cites Sixtus V with approval, while Pius X and Benedict XV speak of St. Bonaventure as "princeps Scholasticorum alter cum Aquinate." The present Holy Father mentions the Angelic and Seraphic Doctors together as *duces* in spreading and defending Christian truths. From among the general councils the Second Council of Lyons and that of Trent may be mentioned as especially influenced by the eminent teaching of St. Bonaventure. Finally, since the thirteenth century many eminent writers have extolled the learning of the Seraphic Doctor in most glowing terms. Father de la Colombière, S.J., the associate of St. Margaret Mary Alacoque in spreading devotion to the Sacred Heart of Jesus, speaks of St. Thomas and St. Bonaventure as "deux luminaires de la théologie" and lovingly calls the latter "mon fervent et Séraphique Père." Still more enthusiastic is the commendation of John Gerson, a truly great theologian of the middle ages. He speaks of the Seraphic Doctor as outstanding among other doctors and describes his doctrine as "nulla sublimior, nulla divinior, nulla salubrior atque suavior pro theologis."

We express the hope that the new edition of St. Bonaventure's works may help to make his theological teachings better known and better appreciated. May it help to penetrate Catholic theology with the love and fervor which permeate the theology of the Seraphic Doctor. May it give to St. Bonaventure his proper place in the realm of theology alongside of St. Thomas Aquinas.

Criticisms and Notes

THE SPIRITUAL LEGACY OF NEWMAN. The Rev. William Lamm, S.M. Religion and Culture Series, Joseph Husslein, S. J., Ph.D., General Editor. Bruce Publishing Company, Milwaukee, 1934. Pp. 234.

Although Newman was a profoundly spiritual man he gave us no systematic exposition of spiritual doctrine. His passionate attachment to spiritual truth and his conviction that it should penetrate and regulate life to the last detail never suffered invasion on account of his prodigious activity in so many lines. It would seem that his poise, sense of courtesy and sympathy were quite as spiritual in the composite of his life as were his prayers and his sermons. Newman never seemed to have his own way. He was dominated by issues and circumstances that made much of his life seem casual. And yet the depth and richness of his personality suffered not at all. He never ceased to be himself. His rare analytical powers gave him swift and sure insight into issues and situations, so much so that few have equaled his understanding of motives and processes in human life. His powers were extraordinary, as was his erudition. But he never ceased to be spiritually minded, nor did he suffer any impairment of the extraordinary spiritual sense which must be counted among his greatest gifts. One tries in vain to analyze him, to describe him, to evaluate him except by resorting to extravagant statements that invite suspicion as to their accuracy.

Newman was a profoundly spiritual man because he was intensely individual and was governed by a spiritual outlook upon the world. One might almost imagine him as standing by the side of God and looking out upon creation. The mysteries of human nature, its vagaries of thought, feeling, motive and attitude were studied and mastered by him as by few others. I think that he says somewhere that human nature is the best commentary on the Gospel that we possess. What was human and what was divine met in him and reached a twofold unification: one that was literary in the record of his thought and one that was personal in the record of his living.

All who have loved Newman and counted him among their teachers feel a natural interest in his spiritual teaching. Father Lamm, the author of this *Spiritual Legacy of Newman,* has undertaken to tell us about the system in which his scattered spiritual doctrine finds cohesion. He has searched out all of Newman's writings that have a bearing and has given us in twelve chapters an illuminating exposition. He finds two central themes around which

all of the fragments of Newman's spiritual interpretations may be ordered and understood—hypocrisy and surrender. By hypocrisy Newman means the deceiving of self and others, deceit toward God and toward self. It is duplicity in having two ends, trying to harmonize them and to justify the procedure. It is lack of an honest, unaffected desire to do right. It is essentially insincere. Eight chapters of this volume are given to detailed explanation of this hypocrisy, with abundant illustrations taken from Newman's writings. Chapters IX to XII set before the reader the more attractive and inspiring elements in Newman's teaching. The author employs the term "surrender." Repentance is surrender. Faith is surrender. Watching is surrender. Prayer is surrender, as are sincerity, simplicity and fervor.

The author has given a most attractive and even compelling exposition of Newman and perhaps a disconcerting picture of ourselves at our worst and at our best. We are brought face to face with habits of self-deception, with subtle fallacies and devious ways that show human nature baffling grace. This is spiritually profitable, but not comfortable reading. When Newman's teaching is brought in full force upon us we meet luminous self-revelation. Nor do I think that we shall find anywhere in uninspired literature anything that can quicken the latent nobility of the Christian heart more effectively than this exposition of Newman's concept of the Christian's surrender. One might in fact reduce Newman's doctrine to a powerful commentary on the act of contrition and the act of love that are so familiar in our daily pieties. Lovers of Newman, whether their interest is cultural or spiritual, are under heavy obligation to Father Lamm for his thought and its fulfilment. No priest can read this volume with an open mind without seeing more clearly the way that leads to the eternal hills.

Those who gain from this volume by Father Lamm, new insight into Newman, may find it profitable to read Bremond's *Mystery of Newman,* in which this penetrating scholar reveals the wide foundations of his devotion and spiritual vision.

The publishers present excellent format in paper, typography and binding. The book is pleasant to look at and to handle and light to hold.

CHRISTIANITY AND INTERNATIONALISM. By John Nibb. London: Elliott Stock.

It is difficult to decide whether this book is written by a Catholic or by a non-Catholic of strong Catholic sympathies. Only in two or three scattered places is the word "Catholic" used, the term Christian being preferred. Also, the "Church" is used without

any prior indication that it implies the Church as the Catholic understands it. This, despite the fact that the book is dedicated to the memory of Pope Benedict XV, whose appeals to right and reason fell on deaf ears.

The book is not written with sufficient defintion of exactitude to be placed, for example, in the hands of an average study group. Probably it has not been prepared with that in view. One finds such careless statements as, "to-day Christianity does not actively discountenance the evils of an unbridled capitalist economic rule."

Whilst intending to draw the contrast between patriotism and nationalism; internationalism and the universality of the Church, the author never really gets down to present a clear distinction between them. Also he seems to tend to the view that there cannot be such a thing as a just war.

Contrary to what we are taught is the only means of bringing the Peace of Christ into the Kingdom of Christ—namely, moral regeneration of peoples built upon Catholic faith and doctrine—the writer is not of the opinion "that the problem will ever be solved directly by religious means," since "Christianity itself does not look for perfection in its members" (sic). The problem, he thinks, "lies in the political sphere and it is not directly one of religion". No more does he put faith in the other suggested remedies—one dominant imperial power, a nation's arbitration court, or a league of nations. The one possible solution he holds to be "an internationalism of sanity" (from which religion is obviously and for reasons given omitted) and toward which the Church can only follow (not lead) "when progress has been made in the new, or rather the old, education which emphasizes not the tribal, national or racial diversities of mankind but the essential unity of the human race." This is hardly what one would call a Catholic (or Christian) conception of internationalism.

THE MASS OF THE WESTERN RITES. Dom Fernand Cabrol. Translated by A. M. Antony. Herder and Co., St. Louis, 1934. Pp. xi-241.

Dom Cabrol begins his new book with an examination of the Mass in the first three centuries, during which time there was a certain unity in the liturgy (ch. I). Next comes an exposition of the development of those distinguishing features in the Latin liturgies which took form from the fourth to the seventh century (ch. II). Then, after a rapid sketch of the Mass in Africa, Gaul, Spain, Milan, and the British Isles (chs. III-VIII), he discusses in greater

detail the Roman Mass from the eighth to the sixteenth century, the rites derived from the Roman Mass during this same period, and the Mass from the sixteenth century to the present time (chs. IX-XI). Lastly, in an excursus (ch. XII), he deals with the names for the Mass, chants of the Mass, attitudes of the faithful and liturgical gestures, the books of the Mass, and the different kinds of Masses.

The central theme of the work is the simple grandeur and dignity of the Roman liturgy and the significance of the Mass as the sublime act of Catholic worship. No reader can fail to perceive that the Roman liturgy through the appropriateness of its severe, monumental beauty, as it were, deserved its ultimate triumph, and no reader can put down the present book without having derived a deeper insight into and appreciation of the wonderful sacrifice of the Mass in each and every one of its beautiful parts.

Dom Cabrol has given us another excellent contribution. His exposition is clear and concise, but not too brief nor too technical. He has again succeeded in writing a book which is within the understanding of the ordinary cultivated public and yet is a model of scholarly accuracy and learning. For the sake of those who wish to pursue various aspects of the subject matter further, references are furnished to standard treatises, chiefly in French and German. To those references should now be added the great article "Messe" by Dom Leclercq in the *Dictionnaire d'archéologie chrétienne et de liturgie,* vol. XI. cols. 513-774. It is unfortunate that the little volume is not equipped with an index.

The translation on the whole is fairly smooth and accurate, but there are some slips. The proof-reading should have been done more carefully. For the sake of the non-specialist reader the reviewer feels that the following list of corrections should be given here. P. 2, l. 3 and ftn. 1: for *Polycratus,* read *Polycrates:* p. 14, l. 8 from top and l. 11 from end; for *synax,* read *synaxis:* p. 77, l. 1, for *wisely* read *with scholarly acumen;* p. 84, l. 14, for *Immixtion* and *Commixtion, immixture* and *commixture* or the Latin *immixtio* and *commixtio* would certainly be preferable; p. 86, l. 17, for *Mélanie* read *Melania;* p. 108, l. 4, for *ambone* read *ambo;* p. 120, l. 15, for *Ulpien* read *Ulpian;* p. 137, l. 1, for *Euuald* read *Ewald;* p. 139, l. 17 from end, for *Pierre le Foulon* read *Peter the Fuller;* p. 141, l. 4 from end, for *ambone* read *ambo;* p. 155, l. 6, for *Circumincession* read *Circuminsession;* p. 186, l. 6, for *Leidrade* read *Leidrad;* p. 193, l. 10 from end, for *1600* read *1500;* p. 217, l. 13, *law of the Arcana,* l. 17, *discipline of the Arcana,* ftn. 2, *Arcane:* the technical English expression that should be used here is *discipline of the Secret;* p. 233, Bibliography; for *Dolger* read *Dölger;* and in the same line for *Mess liturgie* read *Messliturgie.* In the line below,

antike u. christent. should be capitalized as it is the name of a periodical publication. The Greek quotations throughout show mistakes in accentuation.

LATIN FUNDAMENTALS. E. L. Hettich and A. G. C. Maitland. Revised edition, Prentice-Hall Inc., New York.

The first edition of this book appeared in 1930 and had a phenomenal success. It was written to meet the needs of students of college grade who had neglected Latin in their high-school days but then for various reasons desired to secure a reading knowledge of Latin in a short time. In keeping with the aim of the book the authors courageously turned their backs on all the frills that in recent years have made formidable tomes out of elementary Latin manuals and concentrated their attention on the clear and compact presentation of the essentials of Latin grammar. Again, contrary to current usage, they rejected that sugar-coated and sickly substitute called "made Latin" and placed in their reading exercises sentences and connected passages from the ancient writers themselves, not picked out at random, but selected because of their content and form. The exercises from English into Latin were short but sufficient to serve as a check on the learning of forms and syntax, and the vocabulary was prepared with special accuracy. The book as a whole was the work of men who obviously knew Latin and how to teach it effectively.

The new edition preserves all the excellent features of the old, with some improvements here and there and some additions. Thus, a grading of the reading exercises was necessary in a few places and this has been done. Again there was a demand for further reading selections and these have been furnished. Lastly the authors have had to face the unfortunate situation that prevails not only in high school but also in colleges, regarding English grammar. They have added an introduction in which they have explained the mysteries of the parts of speech, subject, predicate, object, modifier, etc., to students who wish to learn a highly inflected language with a complicated syntax, but who have been the victims of a system of education which regards formal grammar as a useless instrument of torture that should be consigned to oblivion.

As an elementary Latin book for mature students Hettich and Maitland is in a class by itself. The reviewer recommends it heartily not only for use in our colleges but also in preparatory seminaries, both as an introductory text book and as a convenient manual for a rapid review of the essentials of Latin grammar.

SAINT JEAN CHRYSOSTOME, MAITRE DE PERFECTION CHRETIENNE. (Etudes de Théologie Historiques). Louis Meyer, Marianiste. Paris, 1934. Pp. xxxviii-389.

A voluminous modern literature exists on St. John Chrysostom, but there was still room for this excellent study dealing systematically and in detail with the great saint's teachings on spiritual perfection and the ideal which he set before his hearers as the constructive feature in his program of moral reform.

In the Introduction the author gives a critical survey of the authentic works of Chrysostom which is *au courant* with the latest scientific researches. Then in Chapter I he sketches the life of Chrysostom, emphasizing his spiritual formation. Chapters II and III, devoted to the foundations of perfection and spiritual growth, present a synthetic study of the general principles which guide the preacher in his teaching. Chapter IV is concerned with the ideal of Christian perfection, while Chapter V treats of Chrysostom's concrete and practical view of this ideal as he wished to see it realized equally in the lives of priests, monks, and laymen. Lastly in Chapter VI the author, without attempting completeness, outlines Chrysostom's method of instruction and guidance in the spiritual life as exemplified in some typical cases in his works.

To investgate Chrysostom's teachings on spiritual perfection was no easy task. The great saint's bent was practical, and accordingly his principles and teachings could not be found in any systematic treatise in his voluminous works, but had to be gleaned from a careful examination of the latter and given a synthetic form on the basis of an evaluation of numerous significant but isolated passages. In presenting the results of his studies, Father Meyer has avoided the danger of producing a tabular collection of references under the heads of the Christian virtues, and has succeeded in writing a unified exposition of his theme, which is marked by full mastery of the subject matter and fine critical judgment.

During the past two decades a number of studies have been written principally by French scholars on the spiritual perfection in the Fathers of the Church, and these studies are giving a new insight into Patristic life and thought and a fresh and virile inspiration to modern readers. Among these works Father Meyer's book, in the reviewer's opinion, is one of the best. It is heartily recommended to all who desire to obtain a deep understading of the spiritual life as examplified in thought but especially in action by John the Golden-mouthed, great saint and great Christian leader at a critical period in the history of the Church.

PARENT AND CHILD: AN INTRODUCTORY STUDY OF PARENT EDUCATION. Edgar Schmiedeler and M. Rosa McDonough. New York, London, D. Appleton-Century Company, 1934. Pp. xi+301.

Some persons still imagine that there is an essential opposition between modern, scientific child study and the Church's traditional wisdom. This view is thoroughly refuted by the present volume. It is the joint work of a nun and a Benedictine monk, a fact which gives one confidence in its thoroughly Catholic spirit. But it is also the work of two individuals holding their Ph.D. degrees as evidence of expert familiarity with scientific psychology and sociology. It is the fruit of an experience enriched alike by religion and by science.

In a field as broad as child study a certain amount of selection is inevitable. Father Schmiedeler and Sister Rosa have wisely chosen to emphasize the development of character. Although physical and mental growth receive interesting treatment, about two-thirds of the volume is devoted to moral development, habits, mental hygiene and other topics related to the child's moral life.

Where possible the authors have chosen to rely on factual studies rather than on theory. Occasionally, however, they have been forced by lack of material to fall back on a sort of educated common sense. In any case their treatment is sane, balanced, and thoroughly in accord with Catholic feeling.

The book will be useful to the busy priest who wishes to learn something of modern advances in child study. It is also a book which can be recommended with entire confidence to inquiring parents.

JUDAISM, CHRISTIANITY, AND GERMANY: His Eminence Cardinal Faulhaber. Translated by the Rev. Geo. D. Smith. New York, Macmillan, 1934.

This little book contains an English translation of the now world-famous sermons preached by Cardinal Faulhaber during Advent in 1933. The sermons are entitled: Religious Values of the Old Testament and their Fulfilment in Christianity; The Ethical Values of the Old Testament and their Perfection in the Gospel; The Social Values of the Old Testament; The Corner-stone between Judaism and Christianity; Christianity and Germany.

While the dramatic circumstances under which these sermons were delivered belong to the past, the principles eunuciated in them have the vitality of eternal truths and for this reason should be read with attention by all American Catholics. In a scholarly and reasoned exposition, in which rhetoric has little place, the true historical significance of Judaism and its essential connexions with Christianity

are demonstrated and Christ is shown to be " the personal fulfilment and the keystone of the Old Covenant, the founder and the cornerstone of the New Covenant, the personal bridge between Judaism and Christianity ". The last sermon presents ancient German paganism in its true, unfavorable light and indicates the really enormous debt which all that is best in German civilization owes to Christianity.

These discourses delivered by a learned and undaunted Catholic shepherd of his people, by a new Boniface attacking a new and stronger paganism developing in his nation and throughout the world, should serve at once as a warning and as an inspiration to Catholics everywhere actively to the defence and preservation of their sacred heritage.

The translation is smooth and accurate. The book contains also by way of introduction a well written and thoughtful little essay by George N. Shuster.

LA CHARITE D'APRES SAINT AUGUSTIN. Gustave Comés. Desclée de Brouwer et Cie (Bibliothèque Augustinienne). Paris, 1934.

The present book is one more evidence of the new interest aroused in St. Augustine through the commemoration of 1930 and at the same time of the attention that is being given, especially by French scholars, to the investigation of the teachings on the spiritual life in the Fathers of the Church. Canon Combés, already well known for his Augustinian studies, has attempted in his new book to deal systematically and thoroughly with St. Augustine's doctrine on charity. While the subject has been treated before, we had no complete monograph, and accordingly this new book is a welcome and important addition to our knowledge, since love is the keynote of Augustine's thought. The work is divided into four parts: I. Search for God through Love; II. Love of God; III. Love of Self; IV. Love of Neighbor.

In an appendix the aberrations from the Augustine doctrine as represented by Baius, Jansensius, and the Quietists, are dealt with in a clear and definitive fashion. Lastly the author has added a bibliography and a good index. Canon Combés has written an excellent book. He knows St. Augustine thoroughly and has given a critical exposition of the great Doctor's teachings on charity based on a first-hand acquaintance with his voluminous works. The book should be welcome not only to students of Patristic thought but also to students of medieval theology and philosophy. For the latter a thorough knowledge of the mystical elements in St. Augustine's doctrines is imperative, if they wish to understand and evaluate adequately the great mystic current in the middle ages that derives ultimately from the Bishop of Hippo.

GONZALO DE TAPIA: Founder of the First Permanent Jesuit Mission in North America. By W. Eugene Shiels, S.J., Ph.D. New York: The United States Catholic Historical Society. (Monograph XIV.) 1934. Pp. ix+198.

It is surprising that the name of this eminent pioneer of the Jesuit Missions has but recently come to light. Born at Leon in Spain, Gonzalo was the son of a rich and noble family. After his preliminary training he spent five years at the Jesuit College in his native Leon and won high distinction both for general talent and for exceptional leadership. Though wealthy and noble of birth, he renounced these advantages for the humbler and more laborious life of a Jesuit. His superiors, recognizing his exceptional gifts, marked him for higher studies and for a teaching career. Gonzalo, however, begged permission to devote himself to the conversion of the heathen, an ambition he realized in June of 1584 when he and twenty confrères departed for the missions of New Spain. As missionary his life is characterized by intrepidity and zeal for the glory of God. In the Sinaloa Missions along the Mexican border near the Gulf of California, he founded San Felipe, the first permanent Jesuit mission in North America. While his missionary journeys cover a large extent of territory, they were nevertheless fairly limited to Central Mexico. In spite of warnings, Gonzalo did not shrink from the martyr's death at the hands of conspiring medicine men.

While the title would lead one to expect a strictly biographical sketch, the author devotes much space to the vindication of Jesuit ideals and methods. At times this effort seems conscious and strained, so much so that the unprejudiced historian might be inclined to smile, especially at the loyal exaltation of the Society's beginning. On the other hand, history attests too well the achievements of other Orders in neighboring fields to allow unqualified credence to the picture that the Society of Jesus came suddenly into existence as the long-desired, extremely efficient and much-needed "lumen ad revelationem gentium". Aside from these features, the book contains good history and the story commands interest and admiration, particularly during these days of bitter religious persecution in Mexico.

Literary Chat

Nicholas Murray Butler, President of Columbia University, devotes a section of his last Report to the University Trustees, to the consideration of the problem of religion in our system of education. It is well worth reading. He says: "The separation of church and state is fundamental in our American political order, but so far as religious instruction is concerned, this principle has been so far departed from as to put the whole force and influence of the tax-supported school on the side of one element of the population, namely that which is pagan and believes in no religion whatsoever."

President Butler likes the French arrangement under which public schools allow one day a week besides Sunday for the purpose of permitting parents to provide religious instruction for their children. He says: "Were a similar plan to be adopted in the schools of the various states and one afternoon each week given as a holiday, it would mean that the school children and their parents would for the most part at least come to look upon religious instruction as vitally important and as constituting an essential part of the educational process carried on by the coöperation of family, school and church." (Columbia University, Bulletin of Information, 15 December, 1934, Morningside Heights, New York.)

The Catholic Education Press has brought out a little *Manual of Devotion for Seminarists*, in one hundred and ninety-five pages. (The Very Rev. Francis A. Walsh, O.S.B., Ph.D., Regent of the Seminary of the Catholic University of America, Washington, 1934.) The first seventy-five pages contain a succinct description of the priesthood and its various units in the religious life; of the sacred sciences and other sciences that are required in preparation for the priesthood; and the spirit of the seminarian's life. The remainder of the little work is devoted to prayers of many kinds which will guide the ordinary development of piety in the course of seminary life. Simplicity of style and solidarity of doctrine, both of which are looked for in a scholar of Dr. Walsh's distinction, makes this little *Manual* attractive. But, of course, no book operates automatically. It is the reader who makes the book. The seminarian who possesses the expected spiritual appreciations will find the brochure very well worth while.

The Joseph F. Wagner Company has brought out a collection of liturgical prayers revised in accordance with the latest edition of the Rituale Romanorum. (*Liturgical Prayers and Services*, pp. 88; 54 Park Place, New York City.) The text of the more important services is given in Italian, French, German, Polish, Spanish and English.

One who is interested in the early history of the Church in the United States will welcome No. 13 of the *Franciscan Studies* (*The Franciscan Père Marquette*. A Critical Biography of Father Zénobe Membré, O.F.M., La Salle's Chaplain and Missionary Companion. Joseph F. Wagner, Inc., New York; pp. xiii + 301.) Father Membré is one of those many early pioneer missioners of our country about whom little has been written. Father Habig's volume will serve to save this little-known Franciscan from oblivion. Father Membré accompanied La Salle on the latter's three expeditions down the Mississippi, acting as chaplain for the explorer and at the same time doing missionary work among the Indians. A very interesting account is given of these three voyages and of the many hardships experienced by the Franciscan and his confrères in their travels through trackless forests and down uncharted streams. La Salle was murdered in 1687 by his companions. Father Membré was among those massacred two years later by the Indians. The author takes exception to a number of statements made by historians concerning La Salle, and also takes John Gilmary Shea to task for his appraisal of Father Membré. The volume is enhanced by an appendix

containing three letters and the Official Report of La Salle's Expedition of 1682, written by Father Membré.

White Wampum, the story of Kateri Tekakwitha, by Frances Taylor Patterson, is not merely another book on the life of the Indian Maiden of the Mohawk country. In recent years several books, dramatic compositions mostly, have taken for their theme the heroic life of this same character. But Mrs. Patterson's book represents the first attempt at an historical presentation of the life and times of Tekakwitha in the novel form. To accomplish this, she has made free use of imaginative dialogue, and, in places, of imaginative characters. The result is not a misrepresentation of the Indian character, nor a surrender of historical accuracy; rather has it enhanced greatly the portrayal of Kateri's heroic life and virtues. The book evinces a fine appreciation of the Indian mind and customs, together with a wide acquaintance with Mohawk period history. All in all, the story is vivid, interesting and beautifully told. (Longmans, Green and Co., 1934; pp. v + 304.)

The laws regulating business activity have always been an important topic in this country. During the first years of the depression our anti-trust statutes received criticism and blame, and it was held that the type of competition which they fostered had much to do in prolonging the stagnation in trade and industry. With the advent of the N.I.R.A., many of the objections were removed and business was now permitted and urged to coöperate by means of codes of fair competition. To American students these changes have been significant and may be compared with the experience of trade regulation in other countries. In this respect Canadian experience should have particular value not only because of the similarity in many of its econmic problems but also because the attempt at trade regulation began a year prior to the enactment of the Sherman Law. In *Canadian Anti-Trust Legislation*, Dr. John A. Ball gives a complete story of the Dominion statutes and their enforcement from 1889 to 1934. In this adequate account of Canada's regulatory legislation students of the problem in the United States should find much of interest and value. (Williams and Wilkins, Baltimore; pp. 105.)

An extremely interesting cross section of recent French history is to be found in a sketch of Monseigneur Mignot by Louis de Lacger, du Clergé d' Albi. (Librairie Bloud et Gay, 3 rue Garancière, Paris, VI; pp. 155.) Monseigneur Mignot witnessed the apostasy of Loisy, the rupture of diplomatic relations between the Vatican and France, separation of Church and State, the condemnation of *Sillon*. He was public-spirited, a forceful leader and he never lacked courage in troubled days. He stood out strongly against *Action Française*. He withstood bitter criticism from some of his own colleagues, but in the light of present-day development of Catholic social thought he may be counted as one of its precursors. The Archbishop died in 1919. He was a man of first-rate intellectual powers and effective leadership. The story of his life presents a vindication which he well deserves.

We hear stories now and then in clerical circles that bring together in one household a seasoned, matter-of-fact pastor and the young clerical idealist whose ideals seem to get in his way constantly. The former appears as a practical and the latter as an impractical idealist. Perhaps one feels too little and the other, too much. The theme is developed beautifully in *Le Jeune Vicaire d'Aoste*, Auguste Petigat. Preface by Msgr. Baudrilliart. (P. Lethielleux, Paris; pp. 96.)

Anatole France, who had been a pupil of Abbé Lalanne, once said that he was like "not a cold hard stone, but one of those stones out of which are made the statues in the churches, those stones that have become sweet with the ages and have become softened through the morning dew". The Abbé had once been the disciple and associate of M. Chaminaide. After some experience with public-school education he devoted himself entirely to Catholic schools. His most notable

achievement was the moral and cultural rehabilitation of Stanislaus College. He made it and it still remains one of the best colleges in France. He died in 1879. The story of his life is well told by Pierre Humbertclaude. (L'Abbé Lalanne, Libraire Bloud et Gay, 3 rue Garanciere, Paris; pp. 316.)

One of the noblest impulses that has actuated the present administration lies behind efforts to exterminate our city slums. The historian of the future will probably find it difficult to reconcile our slums with our cultural and social progress. The indifference with which Christians saw and tolerated them is difficult to explain. When we recognize that cause and effect operate in them as they do everywhere else, we learn that we must bring social vision and trained ability to bear upon them. The day of the haphazard is past as regards our slums. The moral, cultural and economic cost of them is staggering. Our readers who may wish to gain an insight into the situation will find an admirable study by the Rev. Dr. Bernard Navin. In his *Analysis of a Slum Area* he took a district in Cleveland, studied it with meticulous care and tells us the result. The section studied contained 2.5% of the city's population and produced 21% of the city's murders; 8% of the juvenile delinquency; 26% of the centers of vice; 10% of the illegitimate births, and 12% of deaths from tuberculosis. The study was prepared as a doctorate dissertation at the Catholic University.

A defense of Fascism is made by Kirton Varley in his *Gospel of Fascism*. The avowed purpose of the essay is the propagation of the gospel of the Corporative State. The author, an Australian, claims to be the original Fascist. In his book he makes the plea for the "establishment of Liberty on a firm foundation, that in this new Corporative State *Democracy* might be more democratic, *Representation* might be more representative, and *Americanism*—'E pluribus unum'—more American than heretofore." Although many will disagree with much that he writes, the student of political history will find herein the opinions of an ardent Fascist on the origin, nature and influence of Fascism. (New York, The Generation Press, 1934; pp. 227.)

In a catechism of 210 pages the Dominican canonist, Father Fanfani, outlines not so much the spiritual life as the canonical regulations concerning religious life. It is intended for novices and is therefore quite elementary. It treats of the religious life and of vows in general and of the three religious vows in particular; it discusses the various stages of admission, postulate, novitiate and profession, temporary and perpetual, simple and solemn; the obligation of wearing the religious habit, the cloister, confessors, Divine Office, Mass, and other religious practices; the privileges of religious; and finally, it points out the conditions under which a professed religious may leave his institute. An appendix contains the so-called Dialogue of St. Catharine of Siena on Perfection. (*Catéchisme sur l'État Religieux selon le Code de Droit Canonique, À l'Usage des Noviciats.* By Louis Fanfani, O.P. Traduction Française. Turin: Marietti, 1934. Pp. vii + 210.)

Ten years ago Pope Pius XI recommended the works of St. Bonaventure to the novices of religious orders. Writers on ascetical theology frequently call attention to his importance as a master of the spiritual life and to his great influence on latter spiritual writers. But reading the works of St. Bonaventure is like reading the works of some deep metaphysician. The reading is difficult, and grasp of his meaning impossible, if one does not understand the philosophical principles that he assumes as true without stating them explicitly. Bonaventure often presuposes that one knows his ascetical and mystical principles, or when he does explain them, his explanation is so short that it does not make his meaning much clearer.

As an introduction to the "De Triplici Via" and to the other works of Bonaventure on ascetical and mystical theology, Dr. J. F. Bonnefoy, has republished in book form certain

articles that appeared separately in *La France Franciscaine* from 1932-1933. (*Une Somme Bonaventurienne de Théologie Mystique: Le De Triplici Via.* Paris, Librarie Saint Francois, 1934, pp. 183.) Not a commentary or an exegetical work, the book merely explains, with great clarity, some of Bonaventure's more fundamental ideas and principles, especially his basic doctrine concerning "hierarchical acts", meditation and contemplation. This book should receive a warm welcome as a pathfinder in the difficult ways that lead to the real thought of the Seraphic Doctor. The profound influence of Bonaventure forms the subject matter of pages 118-158.

That the later writings of Pére de Ravignan, though they do not bear comparison with his earlier works, are still read, can be seen from the recent, eighth edition of his last retreat. (*Dernière Retraite de Père de Ravignan.* Paris, Téqui, 1933; pp. xii + 268.) This retreat was delivered in the ordinary manner of de Ravignan, without manuscript, in conversational tone. The anonymous editor used as his source the notes of the Sisters of the Carmelite Monastery, Rue de Messine, Paris, to whom the retreat was given. That this manner of editing a work does not make for authenticity in every statement goes without saying. However, the shortness of the lectures seems to indicate the care taken on the part of the Sisters to draw from their memories rather than from their imaginations.

Though full of deep piety, and certainly breathing religious fervor and tenderness in almost every sentence, these retreat lectures do not reveal the wealth of imagination and power of dramatic description that one would naturally expect to find in the speech of the successor of Lacordaire, as pulpit orator of Notre Dame. It may be that the declining powers of the great orator are responsible for this deficiency—he died three months after giving this retreat. But the truer reason seems to be that the success of De Ravignan lay in his personality, his intense enthusiasm and his noble presence, rather than in the artistic beauty of his words.

The Abbé J. Raimond shows in a recent work, *Je Suis La Voie*, that the rosary is to be meditated on and not only to be recited as a vocal prayer (Paris, Pierre Téqui, 1934; pp. xi + 303). The book contains fifteen meditations on the mysteries of the rosary and its purpose is to show those who usually have not time for meditation, how easy it is to meditate while praying the rosary.

The individual meditations, which are very long, seem even longer because of their division into three points. It seems that a book of short meditations would make meditation more appealing than these long treatises on the depths of meaning hidden beneath the mysteries of the life of Christ. They are devout meditations, but dry. They contain not a little theological learning.

The Abbé G. Sepieter in his *Doctrine Catholique tirée des œuvres de Bossuet* had made Bossuet speak to us, but in his new book *Le Vie chrétienne tirée des œvres de Bossuet* (published by Desclée de Brouwer & Cie, 76 bis due des saints Pères, Paris, one volume in 8, 584 pages, with two pictures of Bossuet), he presents the great French orator of the seventeenth century as a teacher, as a director of spiritual life. In a clear-cut manner, the author exposes the origin and the nature of Christian life, then he offers the practical means which we may use to arrive at perfection; his closing chapter treats of the crowning of spiritual life. This compendium should become the breviary of all those who are interested in the direction of souls, as it would dispense them from going into numerous spiritual works which could procure them neither the same satisfaction nor the same benefits. It can readily be used for meditation, as it offers plenty of food for thought. It should also interest all students of Bossuet, for the Abbé Sepieter gives us the gist of Bossuet's philosophy and theology.

Books Received

SCRIPTURAL.

THE WORD INCARNATE. A Harmony of the Gospels. By the Most Rev. Alban Goodier, S.J., Archbishop of Hierapolis, author of *The Public Life of Our Lord Jesus Christ, The Passion and Death of Our Lord Jesus Christ, The Bible for Every Day, Jesus as the Revelation of God.* Burns, Oates & Washbourne, Ltd., London; P. J. Kenedy & Sons, New York. Pp. xvii—377. Price, $1.85 *postpaid.*

LA SACRA BIBBIA. Il Vecchio Testamento Commentato da P. Marco M. Sales, O. P., Maestro del S. Palazzo A. Testo latino della Volgata e versione italiana di Mons. Antonio Martini, riveduta e corretta. Vol. V: Il Libro dei Salmi. 35 Tavole e 4 Carte Geografiche. Roberto Berruti & C., Torino; Cav. P. Marietti, Torino. 1934. Pp. 375. Prezzo, 21 *L.*; agli associati all'Opera completa, 19 *L.*

THEOLOGICAL AND DEVOTIONAL.

LIVING FAITH. The Catholic Layman Instructed in the Way of Christian Perfection. By the Very Rev. Canon Thomas Wright. Foreword by the Right Rev. Bishop of Middlesbrough. Burns, Oates & Washbourne, Ltd., London; P. J. Kenedy & Sons, New York. 1934. Pp. viii—196. Price, $2.15 *postpaid.*

ALONE WITH THEE. Readings for the Holy Hour. By the Rev. B. J. Murdoch. Bruce Publishing Co., Milwaukee, Chicago, New York. 1934. Pp. ix—173. Price, $1.50.

GOD'S WAYS. By Sister Marie Paula, Ph.D., Litt.D., Mt. St. Vincent, New York. Bruce Publishing Co., Milwaukee, Chicago, New York. 1934. Pp. 129. Price, $1.25.

CATHOLIC MISSAL SUPPLEMENT. Giving the Order of Mass for Each Day during 1935 together with a List of Indulgences Granted on Feasts and during the Months. An Annual Publication. By the Revs. Charles J. Callan, O.P. and John A. McHugh, O.P., Compilers of *The Catholic Missal,* Masters of Sacred Theology. P. J. Kenedy & Sons, New York. 1934. Pp. 65. Price, $0.25 *postpaid.*

THE WAY OF SIMPLICITY. A Guide for the Perplexed. By W. E. Orchard, D.D., author of *The Inevitable Cross, From Faith to Faith, The Necessity of Christ,* etc. E. P. Dutton & Co., Inc., New York. 1934. Pp. 321. Price, $2.00.

AUXILIUM INFIRMORUM. A Manual for the Sick. By Robert Eaton, Priest of the Birmingham Oratory. New edition. B. Herder Book Co., St. Louis. 1935. Pp. 192. Price, $0.90 *net.*

YOUTH AND CHASTITY. By the Right Rev. Monsignor Tihamer Toth, D.D., Professor of Psychology, University of Budapest. Garden City Press, Toronto, Ont., Canada. Price: cloth, $1.25; paper bound, $1.00.

MARVELS OF GRACE. By Victor Many, S.S. Authorized translation by the Rev. Albert D. Talbot, S.S. Preface by the Most Rev. G. Gauthier, D.D., Administrator Apostolic of Montreal, Canada. Foreword by the Most Rev. Gerald Shaughnessy, S.M., S.T.D., Bishop of Seattle. Bruce Publishing Co., Milwaukee, Chicago, New York. 1934. Pp. xv—83. Price, $1.00.

THE COMMUNION OF SAINTS. History — Dogma — Devotion. By the Rev. Valentin M. Breton, O.F.M. Translated from the French by the Rev. R. E. Scantlebury. B. Herder Book Co., St. Louis. 1934. Pp. xix—213. Price, $1.35 *net.*

CONSULTATIONES IURIS CANONICI. Auctoribus: C. Bernardini, A. Canestri, F. Cattani-Amadori, H. I. Cicognani, V. Dalpiaz, F. X. Dambrosio, I. Haring, A. Larraona, Ph. Moroto, A. Perugini, F. Roberti, I. Teodori, A. Tondini. Vol. I. Pontificium Institutum Utriusque Iuris, Romae. 1934. Pp. 370. Pretium, *Lib. it.* 25.

PSALLAM ET MENTE (I Cor. 14, 15). L'Officio Divino Divotamente Recitato secondo le Speciali Finalità delle Sue Parti. P. Benedetto Berro, O.P. Roberto Berruti & Co., Torino. 1934. Pp. 171. Prezzo, 3 *L.* 50 *franco.*

DE DEO TRINO, Prima Lineamenta Tractatus Dogmatici, quem in Instituto Catholico Parisiensi habebat Adhémar d'Alès, Sacrae Theologiae Lector. Gabriel Beauchesne & Ses Fils, Paris-6e. 1934. Pp. xix—316. Prix, 44 *fr. franco.*

LA PRATIQUE DE LA PRÉSENCE DE DIEU. Par Fr. Laurent de la Résurrection, Convers Carme Déchaussé (✠ 1691). Nouvelle édition, avéc preface et notes de Louis Van den Bossche. Desclée De Brouwer & Cie, Paris VIIe. 1934. Pp. 231. Prix, 10 *fr.*

MÉDITATIONS SUR DIVERS SUJETS. Par Saint Jean Eudes, Docteur de l'Eglise. (*Œuvres Choisies de Saint Jean Eudes*, II.) Préface du R. P. Lebrun. P. Lethielleux, Paris-VIe. 1932. Pp. 630. Prix, 20 *fr.*

THE COMPENDIUM THEOLOGIAE (Part I, Tractate 2). St. Thomas Aquinas. Translated from the Latin by Ross J. Dunn, M.A. (*Philosophical Texts.*) St. Michael's College, Toronto, Ont., Canada. 1934. Pp. 194. Price, $0.90.

LE PROBLÈME DU SALUT DES INFIDÈLES. Par Louis Capéran, Docteur en théologie, Directeur au Grand Séminaire de Toulouse. Tome I: Essai Historique. Nouvelle édition, revue et mise à jour. Pp. xi—616. Prix, 35 *fr. franco.* Tome II: Essai Théologique. Nouvelle édition, revue et augmentée. Pp. vii—150. Prix, 13 *fr. franco.* Grand Séminaire, 9 Rue des Teinturiers, Toulouse. 1934.

L'APPRENTI MISSIONAIRE, Chérubin Merolla (1910-1930). Dans le Secret d'une Ame. Par le R. P. Joseph de Ruggiero, Barnabite. Adapté de l'italien par Ph. Mazoyer. (*Collection "Apôtres d'Aujourd'hui"*, II.) P. Lethielleux, Paris-VIe. 1934. Pp. xv—246. Prix, 15 *fr.*

PHILOSOPHICAL.

ST. THOMAS AQUINAS ON BEING AND ESSENCE (*De Ente et Essentia*). Translated from the Latin by Clare C. Riedl, M.A. (*Philosophical Texts.*) St. Michael's College, Toronto 5, Ont., Canada. 1934. Pp. 66.

THE CATHOLIC WAY IN EDUCATION. William J. McGucken, S.J., Ph.D., author of *The Jesuits and Education.* (*Religion and Culture Series.* Joseph Husslein, S.J., Ph.D., General Editor.) Bruce Publishing Co., Milwaukee, Chicago, New York. 1934. Pp. xvii—131. Price, $1.50.

PRINCIPLES OF JESUIT EDUCATION IN PRACTICE. By Francis P. Donnelly, S.J., Professor of Rhetoric, Fordham University. P. J. Kenedy & Sons, New York. 1934. Pp. xiii—205. Price, $2.10 *postpaid.*

AN OUTLINE OF PSYCHIATRY. For Clergymen, Seminarians, Social Workers and Educators. By John D. O'Brien, M.D., B.S., formerly Pathologist and Assistant Physician, Massillon State Hospital, Massillon, Ohio. Formerly Lieutenant Colonel M.R.C. United States Army, Neuro-Psychiatric Division. Attending Neuro-Psychiatrist, Mercy Hospital, Canton, Ohio. B. Herder Book Co., St. Louis and London, W.C., 1934. Pp. xvii—260. Price, $2.00 *net.*

SOCIOLOGY. Class Manual in Philosophy of Human Society. By Paul J. Glenn, Ph.D., S.T.D., Professor of Philosophy and Social Science, College of St. Charles Borromeo, Columbus, Ohio. B. Herder Book Co., St. Louis and London. 1935. Pp. x—409. Price, $2.00 *net.*

ST. BASIL: LETTERS. English Translation by Roy J. Deferrari, Ph.D., Catholic University of America. *Address to Young Men on Reading Greek Literature.* English Translation by Roy Joseph Deferrari and Martin R. P. McGuire, Catholic University of America. Four volumes. Vol. IV. (*Loeb Classical Library*, No. 270. Founded by James Loeb, LL.D. Edited by T. E. Page, C.H., Litt.D.; E. Capps, Ph.D., LL.D.; W. H. D. Rouse, Litt.D.) Harvard University Press, Cambridge, Mass.; Wm. Heinemann, Ltd., London. 1934. Pp. xv—461.

VALUES AND REALITY. A Preface to Sane Living. By Leo Richard Ward, C.S.C., University of Notre Dame. Sheed & Ward, Inc., New York. 1935. Pp. vii—351. Price, $3.00.

PSYCHIC PHENOMENA OF JAMAICA. By Joseph J. Williams, S.J., Ph.D. (Ethnol.), Litt.D., Professor of Cultural Anthropology, Boston College Graduate School; Fellow of Royal Anthropological Institute, Royal Geographical Society, American Geographical Society and Royal Society of Arts; Member of Congrès International des Sciences Anthropologiques et Ethnologiques, International Institute of African Languages and Cultures, American Association for Advancement of Science, American Council of Learned Societies, American Anthropological Association, American Ethnological Society, Catholic Anthropological Conference, American Folklore Society, African Society, etc.; author of *Voodoos and Obeahs, Hebrewisms of West Africa, Whence "Black Irish" of Jamaica? Whisperings of Caribbean*, etc. Dial Press, New York. 1934. Pp. 309. Price, $3.50.

ST. THOMAS AND TO-DAY. Comments on the Economic Views of Aquinas. By Dom Virgil Michel, O.S.B., Ph.D. Wanderer Printing Co., St. Paul, Minn. 1934. Pp. 63.

LES FACTEURS PSYCHOPHYSIQUES qui prédisposent aux Accidents de la Rue et les Perspectives d'Organisation Psychotechnique Préventive. (Prévention des Accidents de la Rue.) Par A. Gemelli et M. Ponzo. Extrait du *Journal de Psychologie normale et pathologique*, 15 Juillet–15 Octobre 1933. Felix Alcan, Paris–6e. Pp. 31.

SANCTI AUGUSTINI DOCTRINA DE COGNITIONE. Textus Selectos collegit et notis instruxit Leo W. Keeler S.I. in Pont. Univ. Greg. Prof. (*Textus et Documenta* in Usum Exercitationum et Praelectionum academicarum, Series Philosophica: 11.) Romae apud Aedes Pont. Universitatis Gregorianae. 1934. Pp. v—80. Pretium, *L.* 6.

VOYAGE DANS LES MERVEILLES DE L'ESPACE. D'après des Grands Observatoires. Par M. l'Abbé Remy, de la Société astronomique de France. (Collection "*Je Sème*". M. l'Abbé Rosat, Directeur. Pierre Téqui, Paris–6e. 1934. Pp. vi—77. Prix, 12 *fr.* 50 *franco.*

LITURGICAL.

CAERMONIALE Auctore J. F. Van der Stappen, Episcopo Titulari Joppen., Auxiliari Emi ac Rmi Dni Archiepiscopi Mechliniensis, ad Normam Recent. Decretorum accommodatum Opera Aug. Croegaert, Philos. ad Mentem D. Thomae Doct., Eccl. Metrop. Mechlin. Can Hon., in Semin. S. Liturg. Prof. Pars Prior: De Ministris. Editio quarta. Mechliniae, H. Dessain. 1933. Pp. (Index 10) xxiv—401. Pretia: involutum, frs belges 35.—; religatum tela, frs belges 50.—.

MISSEL LITURGIQUE DES ENFANTS. Première Initiation à la Liturgie. Maison de la Bonne Presse, Paris–8e. 1933. Pp. ix—126. Prix, 5 *fr.* 45 *franco.*